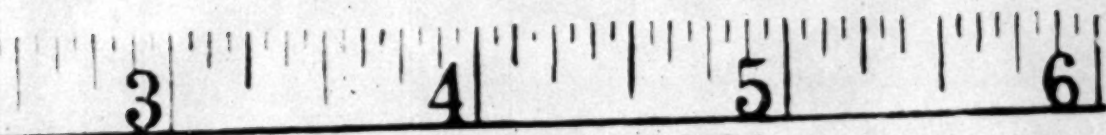


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AN ANA- TOMI, THAT IS

TO SAY A PARTING IN PEECES
of the Maß. Which discovereth the horrible er-
rors, and the infinit abuses vnknownen to the peo-
ple, aswel of the Maß as of the Maß Book,
very profitable, yea most necessary



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The word of the lord is quick and mightie, and
perceth faster then any two edgid sword. Heb. 4.

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for al Christian people.

WITH A SERMON OF THE SACRA-
ment of thankes gyuyng in the end, whiche decla-
reth whether Christ be bodyly in the Sacrament
or not.

By Chrystes humble ser-
uant Anthoni de Adamo.

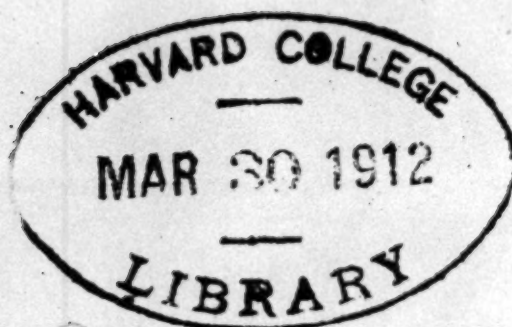
The word of the lord is quick and mightie, and
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BOUND.

7 JUN 1912

Anthony de Adamo to the Christian rea- ders desyreth health.

Do exhort yow (o Christians) to read and consider well this short booke, which treateth of the Masse and of the Masse booke, for without out readinge and well considering it, you shall know what the one and the other is, and it is convenient, seing this Masse is so greatly haunted, and had in such honour and pryce almost of all men, esteemed as the chiefe and principall way to honour god in the Christian religion. (It is fit I say) that it be well knownen what it is, wheather it be profitable or hurtfull, good or euell, pleasinge or displeasing to god. Manye, yea the more parte of men without anye manner of knowledge in matters of Christian religion, not considering the importance thereof, followe the multitude, Custome and the common sort of men, thinkinge that they offend not but that they do well, and an acceptable worke to god, doinge as other men doo, but they are diseaued, for in the honouringe of god and

2. Petr. 1. doinge to him a thākefull dede, It is necessary that
we folow his worde as a light that may guide vs
it were trauelars that iorney by night, we ought
not to be ruled nor gouerned, in a matter ptainin
ge to oure saluation, either by oure oune fantasie
and seming, or els by any other mens. For yf we do
so we shall leaue the light and walke in darknes, and
in the end fall into a headolngnes and euerlastin
sting downfall. Who is that good seruant that serueth
with his lord or master as like h himself: surely not
we: but the good serueth as his lord willeth and com
maundeth, otherwise he shuld not be good but wil
ked and stubborn. God wold about al things haue

1. Reg. 15. obedience according to this saing, Melior est

Eccles. 4. obediētia quā uictima that is to say obed

Esa. 29. ence is better thē sacrifice. And Eccles. saith, Obedi
ence is better then fooles sacrifices, who know not
the euil they doo. God threateneth that heauie senten
tence written in Esaie, and alleadged by Christ in

Matth. 15. S. Mathew, This people (saith he) doth honour me
with there lippes, but there harts are far from me
they honour me vaineely teaching the doctrine and
commaundements of men. Lo I will work a great
wonder toward this peple for the wisdom of the
re wyse men shall perish, and the vnderstanding
of the wittye shalbe darkened, the which sentenc

necessary that by the iust iudgement of god, from a certein tyme
 guide vs he her to is come vpon vs: Because that (leaving
 t, we ought the word of god) we haue imbraced the teachings
 of ptainin and fantasies of men, estimating them more then
 the ho'y scripture, and therefore oure accompied
 for yf we delyse and witty me, haue greatly erred, and as blin
 in darknes, and men haue led the rest of vs (being also blinde in
 and euerlastin tyme) into the pit of innumerable and most
 want that send ady errors. And I protest here before god and
 surely not of ihus Christ before whose throne we must all appea
 illeth and doe and render accompt of oure doings at the last
 good but wyl say that no priuat affection hath moued me to ta
 lthings haue this enterpryse in hand, but onely an earnestnes
 elior elowards gods glory and ihus Christs, and for the
 to say obedroffit of the Christian people, and I desyre euery
 saith, Obedme that shall fynde any fault in this oure writing,
 no know not that he will openly in writinge confute it and de
 at heauie sellare it. But let him doo this by the word of god,
 by Christ ihus as hetherto I haue endeouored my self (accor
 to honour me to my vnderstanding and habilitie) to make
 far from me laily appere by the same worde of god the great
 doctrine and errors and the infinit abuses that be in this Masse
 work a grend Masse booke: I mistrust not, but there will be
 dom of the same and vndoubtedly many, who lyue not onely
 understanding ease by this there accustomed marchandise of
 ich senten the Masse but also do fleschly triumphe on poore

long r^{espo}
must not
be taken
as a word.

mens costs that will condemne this oure labour
and will crye with a loud voyce, doune with him,
doune with him, but without any auaylable reason
and with out gods worde, alleadging onely the cus
stome and authoritic of mē, saying, how is it possible
that the church with so great a nombre of learned
mē, should haue erred so long tyme, as though any
certeine multitude which is commonly holden and
taken for the trew church were Christs church
in deed, whose crye I little care for, if they bring no
other matter then the customs and words of men.
But yf they can with the holy scripture and with
lucely reasons grounded on the same confute this
and defend there Masse and there Masse booke (the
which I think yea I beleue verily thei shal not) I shal
rest most bound vnto them and yeld the my hartys
thanks. And because that this oure iudgement to
some of small vnderstanding, may seme straunge
and a new matter, ye they shall iudge it rather a
wicked rashenes, I therfore do warne ad geue cue
ry Christian man to vnderstand, that none ought
to be moued, either by the lōg custome or authori
tie of any maner of man, whether he be holy or lea
ned, for in gods matters, we ought to take hede not
to Customs, not to the continuance of tyme, not to
the multitude, nor the authority of oure elders, but

to the onely worde of god, as Ezechiell the pro-
 phet saith, & walk not in the commaundements of
 youre fathers nor kepe not there iudgemēts, with
 there idoles desyle not your selfs, I am the lord
 your god, walke in my commaundemēts and kepe
 my iudgements and do them, And in Leuiticus it is
 written. Kepe my commaundements, be not desy-
 rous to do those things that they haue done which
 haue bene before you, nor desyle not your selfe in
 them: I am the lord your god. And S. Cyprian to Ce
 cilius in his second book of Epistels, the third cha-
 piter saith, that Christ ought onely to be herde, the
 father also from heauen hath testified the same,
 (saing) this is my welbelowed sonne, in whome I
 am wel pleased, here him. & wherby yf onely Christ
 be to be herde, we ought not to regarde, what any
 man before hath thought mete for vs to doo, but
 what first Christ hath done who is before all. & wher-
 fore we ought not to folow men but the trueth of
 god. And he saith in diuers other places that we
 ought to folow the worde of god and not the opi-
 nious of mē, and likewyse to Pompey against Ste-
 uens Epistle he saith: That the Custome which
 was entred among many ought not to make that
 the trueth, should not preuaile and overcome, for
 Custome without trueth is an oldnes of errours.

Wherefore, leauinge the errour, let vs follow the
trueth. I will let passe a nombre of the auncient
fathers, as Austē, Hierom, Ambrose, and other, who
wold we should stick to the onely worde of god and
not to custome nor to any other authoritie of mā. It
hath bene alwaies that the more parte of men haue
bene in errour, yea, and euē of thē that were called
the people of god. Let the prophets be red and it
shall apere that I say the trueth: for, whye were the
prophets persecuted, euē handeled and in the end
put to death, yf not, for because they reprobued the
errours and abuses of there tyme, which were
among the people? whye hath Christe and his Apost
les suffered persecution, and in the end death, yf
not, for that they reprobued the false faith, the vn-
trew worshippings, and the counterfet religion of
theretyme? And for what cause thē shall we now
maruell, that the Christian people should be myred
and drowned in so many abuses corruptions, Ido

2. Pet. 2. et 3. latries and other infinit errours? hath not Peter
fore tolde vs, in his secōd epistle, that there shoulde
come false teachers that wold bringe in deadly
sects, and that in the latter dayes there shoulde come
2. Thess. 2. begylers and deceakers? And Paule in his seconde
to the Thessalonians, doth not he declare that there
should come a forsaking (as I vnderstand it of
the

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the faith) that is to say that men should goo from
 the faith, and that god wold send forth a mightines
 of gyle and deceyte, so that men should beleue lyes,
 and that because they haue not loued the trueth?
 And to Timothi in his first Epistle doth not he 1. Tim. 4.
 say that in the latter tymes som should departe
 from the faith, geuing heed to the spirits of errour
 and doctrines of deuels? And in the second also he 2. Timo. 3.
 saith that in the latter dayes should be perilous ty-
 mes and men full of vyces: and among other things
 he saith that they should haue shewes of religion
 but in dede they should denye the might therof.
 What hath bene preached to the people of a long
 tyme hetherto, but onely the teachings of men? so
 me preached the Poets, some Aristotle, Auerroes,
 Plato, and other heathen philo'sophers, some pre-
 ched the lawes some vnprofitable questions of
 Scotus, Alexander of Hales, of Bonauentura of
 Thomas of Aquine, the whiche as it is manifest in
 there doctrine and opinions: the one of then gayn-
 sayd the other in open pulpit, the black against
 the graie the grey against the black, the Augusti-
 ne fryer against them both, and so we may say of
 the rest, some held one opinion some an other: and
 what assurednes of trew doctrine could the
 poore people haue in so great a diuersitie and con-

*for many of
 the
 in p. 127.*

A v

fusion? who was he that preached the holy scriptu-
re and the gospell purely? And shall we then ma-
rue, that errorrs are entred in among the Christia
people? shall we then say, how can it be possible
that god wold haue left his churche so long tyme
in erreure? Naye yf we had but a spark of witt and
reason, we should say quyte contrary, that is, how
is it possible to be otherwyse, but that the more par-
te of mē haue bene and yet are in most grosse blind-
nes couered with the dark mist of innumcrable er-
rors? and it could not be otherwyse.

what it is
to be
preaching

There is amōg the rest one very great disorder,
a cause of innumerable euels, that none of them to
whome it belonged to teache and preach to the
people hath done his office. It is well knowen that
the office of preaching the worde of god belon-
geth to the busshoppes, and who was he, yea we
may now say, who is that bisshop that doth preach
and feed the flock of Christ with the word of god?
yea who is he, that disdaineth not to preache and
doo that office which the Prophets the Apostles,
ye and the sonne of god himself Christ Iesu god and
man, hath done, and the godliest dewtie of all, that
is to say the greatest and highest, which is to teach
the word of god to the people, these oure great lor-
des doo not vouchsafe it, but haue left it and yet do
leau

leaue it for other to do. It suffiseth them to haue the
 title, the rents and the honoure of a busshop, as in
 effect they wold declare that they be no busshop=
 pes (as in dede they be not) except onely in name,
 and in dede yf they were trew busshoppes, they
 wold not be ashamed to doo theire office, as Ausi
 ne, Ambrose, Ciprian, Chrysostom, Basile, Gregory,
 and other holy fathers were not ashamed, the
 which taught and preached the word of god. This
 is the trew fedinge which Christ commaunded Pe
 ter in S. Ihon the last chapter, and the same Peter Io. iii. 15. 21.
 also in his first Epistle the 5. chapter saith, feede 1. Pet. 5.
 so muche as in you is (that is to say) so much as you
 can and according to youre habilitie, the flock of
 Christ, or els as the other text saith, feed the flock of
 Christ which is in you, that is to say, which is com
 mitted ad geue to you in charge. Of this disorder it
 cometh to passe that the cleane, pure and trew
 doctrine of the gospel and of the word of god doth
 want among the people, and as thorow a wide and
 large gate, be entred abuses, superstitions and er
 rours among the Christiā flock. There is none the
 that hath witt or reason that will say any more,
 how is it possible that oure elders (or let it be the
 church) and so many teachers, haue erred, God
 hath suffered by his iust iudgement this horrible

leau

decay in his chyrche, and it is a most singular grace of god, that yet in a few (albeit euell handeled of the world) who be in dede the true church the faith doth remaine, Yea, I say that if the world in temporall gouernements had not had better rule and order then the estate called Ecclesiasticall, it should haue run into an vtter confusion and decaye. Sewarly it is trew that there be many disorders in worldly princes doings, but yet they doo in some parte there dewtye: they minister iustice after a certain maner, they chastice the faulter, they punish theft, murder, blasphemie and other faults, they cause by there officer euery mans awne to be restored hym, they geue themselves to doo right as there calling is. But in the Ecclesiasticall state, who hath done, or yet doth his office? beginning at the highest degre, which is a busshopship, and see how that is handeled, and therebie lett the rest be iudged. The bissoppes attend to euery other thing, except preaching, yea they hinder by all meanes they can whom so euer wold doo this office trewly (that is) wold declare the gospell and the word of god purely, And they will not suffer it to be done but raginglye persecute the teachers of the trueth, they condemne them, they imprison them, they torment them, and in the ende they kill them.

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them,

thē. And what is this, but, to shew plainly to the
whole worlde, that they be raueninge wolues and
not shepherdes of Christs flock? yea that they be ve-
ry antichristes? And the worshipfull inquisitours,
what els be they but antichristes Catchpoules cre-
weller thē Neroes, so that it were better to fall in-
to the hands of Turks and Mores without compa-
ri/on then into thers. Besyde that they are vterly
ignorant of the holy scripture, they are skilled in
none other learning but in the skotish and sophisti-
call mouldines. And these (as you see) are appoin-
ted to order the matters of oure faith, and in there
handes, are the goods, the honoure and the lyues of
poore soules, whom miserably they put to death, by
pretence of the faith, although they be enemies of
it and of all godlines. I am desyrous to make this
discours to open there eies, & which fault not by ma-
lice, but by ignorāce, and to make them vnderstand
that they should not maruell, that I reprove the
Masse and the Masse booke, saing that they be full
of falshod abuses ad many other errorours, as it may
plainly be sene in this present booke. & wherefore I de-
sire (for the dere loue of Iesus Christ) all the louers
of the trueth, and those that tēder godlines, to read
and well consider this my labour, for without
doubt they shall fynde trew that I say. Praye to
god for me, God be with you.

THE TABLE.

The Table of the matters
contained in this present book which we ha-
ue deuided in IIII. partes.

1. The first parte examineth the Masse, from the beginning, that is from these words, **Introibo ad altare Dei**, vnto that parte which they call the Canon when the Sanctus is said.
2. The second examineth the Canon it self, the which they make the most holy and principall parte of the Masse, and is said altogether in secret.
3. The third examineth all the rest, from the end of the Canon, beginning at these words **Per omnia sæcula sæculorum**, which goeth before the Pater noster, vnto the end of the Masse.
4. The fourth examineth the abuses and the superstitions that be in the same Masse, cōcluding after in the end, that no Christian ought to be present at it, but that it ought to be eschewed of all men as the plague.

The first parte is deuyded
into foure chapters.

The first saith that the introibo. is false and
a superstition. 2.

That the Confiteor is not Christian, becau
se it maketh no mention of Iesus Christ. 2.

The two prayers that are said softly when he
goeth to the aulter, the one is false and the other is
very wicked, ad lesseneth the honour of Iesus Christ 3.

The second Chapter.

Examineth the Kyrie eleison and the
Gloria in excelsis Deo. 1.

It declareth that many praiers said after the
Gloria in excelsis Deo, are wicked and
against the plaine word of God. 2.

It declareth that the epistle and the gospell and
generally all Gods word are vnworthely and euell
fauoredly handled in the Masse. 3.

The third chapter.

Declareth that the praier which is sayd in the
offering of the bread, or as they say of the host is 2.

That the mixing of water with wyne (wicked. 2.
an inuēction of mē, which ought not to haue pla-
among holly thyngs.

That the praier at the offering of the Cupp is 3.
wicked as that is of thost.

The fourth Chapter.

1. That many praiers which they call secreats, and are sayd before the preface, hold in them these wickednesses, that is to say.

2. That fasting doth purge sinns and make vs worthy of the grace of god, and leadeth vs to the heavenly glory.

3. That by the bread and wine not yet consecrated God is appeased toward vs.

The second parte vvhich is deuided into foure chapters.

1. The first examineth the thre first parts of the Canon that is, Te igitur, the memorial of the liuinge and the Communicatio

The second chapter.

1. Examineth the fourth and first parte of the same Canon that is, Hanc igitur oblationem and Quam oblationem.

2. It examineth the sixt and seauenth parte, that is Qui pridie quam pateretur, and Simili modo postquam coenatus est which be parts of the Consecration.

The third chapter.

1. Examineth the eight parte of the Canon and sheweth

sheweth that he who saith the Masse vsurpeth that
office which is onely Christs.

That he saith a most wicked praier the which
wrongeth Christ.

The fourth chapter.

It examineth the nyynth parte which is most
wicked and praieith that the Aungels may beare
the body and blud of Christ into heauen before the
face of god.

It examineth the tenth parte of the Cannon,
the which is folish and gaine saieith itself:

It examineth the cleauenth and last parte of the
Cannon.

The third parte vvhich is

deuyded in to foure chapters.

The first sheweth that the saing of the prayers
in secret and the desyre that amen shuld be answe-
red by him that vnderstandeth not the prayer as it
is in the Masse is a foolish thing and without any
reason, and against S. Paules saing.

That the prayers which they say after the
Pater noster that is to say the libera nos
quæsumus is with out reason said in secret.

That the breaking of the host and making thre
parts of it, and the mingling one of those parts

with the wyne is vnfitt.

The second chapter.

1. Declareth how deuout and holy the thre praier sayd, immediatly after Agnus Dei be, and the Domine non sum dignus, which is sayd thryse, and the praier concerning the host and the cup, and the two praiers that follow.

2. That the last praiers which are said in the Masse, be most wicked, because they geue to the sacramēt, that office which is onely Christ

3. And certein other prayers doe gainsay the priuat Mass.

1. The third chapter.

of the Masse for the dead.

2. Declareth that the first praier is folish, and to no purpose because, it asketh that it ought not to ask.

3. That the Epistle taken out of the Apocalyp gain sayth the first prayer and the whole Masse the praier for the dead.

4. The words of the books of the Machabees are examined.

That the offertory is fōd and an incōueniēt request.

The fourth chapter of the blessings.

Declareth that the blessing of the ashes is blasphemy, because it geueh to ashes the raunson of sinne, and likewise all the other blessings, as of Candles, of palmes, of fyre, of frankincense, of the pascall, of chese, of eggs of bread of, water, and to be short of the popes **Agnus Dei**, they are all wicked and full of superstition, because they geue to much to the bodyly things. 1.

The fourth parte of the book is of the abuses of the Masse, and is decuded into 6. chapters.

In the first, that it is a great errour that the Masse should forgeue sinnes, or satisfy for them, or els that it should apply such things to man. 1.

In the second, that the Masse is no sacrifice nor remembraunce of sacrifice, and to say otherwys is a very great erreure. 2.

In the thirde, that the Masse is inuētū by men and not ordered by Christ nor his Apostles. 3.

In the fourth that the Masse is a hotchpotch, a heap, yea a sea of endles abuses wickednesses, and superstitions. 4.

In the fift, that the Masse is the greatest sacrifice, and the greatest abomination that euer was in any tyme from the beginning of the world, and 5.

is the great secret point of Antichrist.

• In the last that one ought not in any case nor in any manner to heare or be present at the Masse, nor that it ought not to be suffered, to be sayd vnder any excuse or pretense, and this is the conclusion of the booke.

The first parte.

An anatomic of the Masse and the Masse book deuided into foure parts.

The first parte examineth the Masse from the introibo, vnto the Cannon that is to say to these words, Te igitur. and this hath foure chapters.

The first declareth that the introibo, is false and superstitious and that the confiteor, is not Christian, and that the two prayers which are sayd softly when they goo to the aulter the one is false and the other robbeth Christs honour and is very wicked.

The first chapter.

1. **T**He priest being ready beginneth to say intro
psal. 42. ibo ad altare Dei and the clark answereth
• Ad Deū qui lætificat iuuentutē meā,
and in this goodly beginning of the Masse he speaketh

PARTE.

11

keth a lye, or yf you will so call it an vntroth. And
 it is not to be marueled at: seing that this Masse is
 an inuention of man and not of god as we will
 proue (with gods help) in the fourth parte of this
 booke. And for so much as the scripture saith that
 euery man is a liar, It is not (I say) to be marueled Psalm. 115.
 at, that as the beginning of gods word is trueth, e= Psalm. 118.
 uen so that the beginning of the Masse is a lye for Psalm. 42.
 you must vnderstand that this introibo ad al
 tare Dei, is a verse of the 42. Psalme which
 Dauid made, at that tyme whē he was dryuen out
 of his kingdome by his sun Absolon, in which he
 praieth god that he wold deliuer him from the con=
 spiratours of the same Absalon, and that he wold
 graunt him, that he might enter into the taberna=
 cle among the rest, and worthely praise God. And
 therfore he called that altier, gods altier, because
 it was made by gods apointment and ordinance,
 as all the rest of the tabernacle was, as it is written
 in the 35. of Exodus, and it was parte of the cere= Exod. 35.
 moniall law, wherfore Dauid did then say trew.
 But now is it false to say I will enter to gods altier,
 because that he hath no more any altier, as we ha
 ne no more any tabernacle, nor there is no more
 any sacrifice made of vnreasonable beasts, nor the=
 re luishe ceremonies are vsed. no more, for thei be

all ceased, and had there end at Christs cōming, we haue no more (I say) any gods aulter of stone, brick or any other earthly matter.

Hebr. 13. We haue now the thing signified and the trueth of those aulters, that is Christ, that hath wrought the worck of oure redēption, and doth that, which these aulters did signify and betoken, for he is the true and the gostly aulter of holeburnt, and of perfume or frankincense wher you will call it, and these two aultars were figures of Christe. Wherefore euen as God then wold that the incense, the sacrifices and the offerings should be layd vpon these aultars (for otherwyse they should not haue bene acceptable vnto him) so we ought now to offer all oure praers, and good deedes, in the name of oure lord Iesus Christ, and by him present them to god, yf we wold haue them well taken of him. Christ him elf sayd of praing in S. Iohn, what soeuer you shall desyre of my father in my name, I will doe it. And also he saith: surely I say vnto you, that all these things which you shall ask my father in my name, he will geue them you, vntill this tyme you haue asked nothing in my name, ask, and you shall receaue, And Paule saith, Euery thinge you doo, byc worde or dede, do it in the name of the lord Iesus, rendering thanks to god oure father by him.

And

And to the Hebrewes he saith, by him (that is by Hebr. 13. Christ) we all waies offer vp the sacrifice of thanks-
geuing vnto god (that is to say) the frute of oure
lippes that conesse his name. The reason standeth
in this poynt, that there is no gods aulier, but
which is made by gods ordinaunce and cōmādimēt.
But it is plain, that that wherof the priest speake:h
in the begiūnge of the Masse, is not made by gods
order or cōmāudemēt, but is māns deuysē, ād therfo-
re not gods aulier. Let the defendours of the Masse
once shew, wher god or Christ after his comming,
did euer apointe or commaund, that there should
be made an aultar, yppon whiche men should do
any sacrifice. The other verse also in the Psalme
that is, **Confitebor tibi in cithara deus
deus meus, &c.** I know not to what purpo-
se they should say it, hauing no harp nor other mu-
sicall instrument, which Dauid vsid to praise god
with. But they care not (after there olde wont)
how they wrythe the scriptures out of frame.

Then saith the priest, **Adiutorium no-
strum in nomine domini, qui fecit
coelum & terram,** and after that the Con Psalm. 42.
fiteor deo, in whiche I much marueill that the-
re is made no maner mention of Christ, as though

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he had not eny parte in the remission of sinnes yea
 as though he had neuer bene in the world, fewe-
 ly it were reason that he were named there, if that
Confiteor, shoul be Christian like. The priest,
 there first doth confesse himself to god, then to the
 blessed mother, to S. Peter to S. Paule, and some put
 in there, S. Michael and S. Iohn Baptist. And some
 put in S. Dominick, some S. Fraunces, some S. Au-
 stine, and some S. Benett, according to the diuersi-
 tie of the ordes of fryers or monks. And some put
 in, for the end to S. Vrsula with all her company.
 And to be short there is made mention of all saints,
 but of Iesus Christ the son of god crucified and
 dead for oure sinns, there is made no mention at
 all. How vnworthy a thing is this to be cōfessed to
 the rest of the saints of whome there is none dead
 for vs, none that hath redeemed vs, And of Christ
 who is oure onely redeemer and sauior, and who on-
 nely hath satisfied for oure sinnes, to make no men-
 tion at all, as though, he were neither in heauen nor
 in earethe. Oh naked yea (I may well say) wicked
Confiteor. In whose name is the repentaun-
 ce done of the which you wold that the spoken con-
 fession should be a parte? In whose, name (I say) is it
 made? Is it made in the name of thother saints or
 in Christs

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13

in Christs name? he himself suerly hath said, that **LUC. 24.**
repentaunce and remissiō of sinnes ought to be done
in his name, as we haue in saint Luke. And why,
then haue you not put him in this youre confi=
teor, If at all you beleue in him? what will they
say here? peraduenture they will say, that there is
mention made of Christe in these words **Confis**
teor deo, Christ being god. And also in that
other place where there is made mencion of all the
the saints Christ being also a saint. A goodly ans=
wer, And why is there not made, mencion of Christ
as man, seing that there is mencioned the rest that
are onely creatures? Christ is not onely god but, **Rom. 3.**
also man and oure aduocate in that he is man: & why **Timo. 2.**
doo not we confesse oure self to him and pray to **Hebr. 7.**
him seing he onely is apointed by god to be our
mediatoure and intercessour, and not the other
saints as muche as we vnderstand by the holly
scriptures? And so much the rather also, that we be
not certeine that the other saints here vs? And if
we should make particular mencion of the others,
who, although they be by gods fauour saints, yet
they were not without sinn. & wherfore should we
not muche rather make mencion of Ihesus Christ
the sonne of god the sainte of sancties and the hal=
lower of al the rest? And in whome dwelleth the ful **Collos 2.**

nes

nes of the godhead bodely, as S. Paule saith: It is
plaine therefore that this Confiteor deo, of
the Masse, is not Christian, for that it burieth
Christe.

After the Confiteor is said the misere-
tur tui and the indulgentiam and ab-
solutionē and the deus tu conuersus,
and the Ostende nobis domine miseri-
cordiam tuam &c. & where neither is made
any mention of Christe. This ended, they say two
prayers, the first is this, Take from vs o lord we
pray the, al oure iniquities, that we mai with pure
minde, come to the holy of holies, through Christ
oure lord, Amen. This prayer were godly if there
were not these words, holye of holies, or at the least
if there were that had the true meaninge of them.
But because it semeth to shewe, that that materiall
aultar vpon which the Masse is sayd, should be the
holye of the holies, therefore it is superstitious, and
telleth not the true th, for the holly of the holis
was according to the scriptures: a place in the ta-
bernacle, deuided from the rest, by a certein vee-
le or Cortein (whether you will call it) as it is writ
Exod. 20. ten in Exodus, into which place none did entre
except the high priest, once in the yere. And it signifieth

saith: It is
 deo, of
 it burieth
 miseria
 and ab-
 uersus,
 e miseri
 er is made
 y say two
 o lord we
 with pure
 gh Christ
 y if there
 t the least
 e of them
 materiall
 uld be the
 ious, and
 he hollis
 n the ta-
 tein vee-
 it is writ
 did entre
 nd it fige-
 nifieth

nifieth the heauen, whither Christ is now entered,
 after he had ended his euertlasting raunsomming,
 as saint Paule saith to the Hebrues. So that seing Hebr. 9.
 this aulter wherupon the priest sayth Masse is not
 the hollie of the hollies, but an inuention of men,
 and not appointed by god, it is called vnproperly ye
 false y. he holly of the hollies, for that place the hol-
 ly of the hollyes, is ended, as also the aultars be, and
 is no more, sence that Christe is come, who hath
 ended that materiall tabernacle, the leuiticall scri-
 fices, and all that outward and ceremoniall wor-
 shipping. And in token of that (as the Euangelists Matth. 27.
 wryte) when Christ dyed on the Crosse, that veele, Marc. 15.
 which parted the holly of the hollies from the rest
 of the temple, was deuyled, and torne in two, from
 the topp to the ground: geuinge vs to vnderstand
 that the ceremoniall law, in euery parte ended by
 Christ. It belongeth not then to vs to make moe
 new holly of hollies, hauing no word of god for
 it, & where as neuertheles if the prayer had vnder-
 stode by the holly of hollyes, the heauen where
 Christ is entered, ad wherein also we shall by his me-
 rits, ad the grace of god enter the praier, had bene-
 trew, ad godly: but this is not the intet as it semeth:
 for it entedeth to speake of the misterie of the Masse:
 ad of that aulter, to the which things me ought to

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god (as they say) with a pure minde and a cleane conscience.

Then followeth next another praier, which the priest saith in euery Masse softly and bowing himself to the aulter (that is) We beseeche the o lord the deservings of thy saintes, whose reliques here and of all the saintes, that thou woldest vouchsafe to forgue me all my finnes, Amen. A foolish and wicked and blasphemous prayer, first he saith by the deservings of the saintes that haue their reliques in that aulter or in the hallowed stone they say) And who knoweth that they be reliques of saintes? What suerty hath the priest therof? peradventure they be the reliques I will not say whome. And yf haplye there shalbe there no reliques of saintes, as I thinck and beleue in a great parte, yea in the more parte of the aulter's that there are no reliques of saintes in dede, what shal auaille this there praier in that parte making mention of the saintes that be not? Then what wickednes and blasphemie is this to geue the remission of finnes to the deservings of mere men, who though they be saintes, yet they all haue had neede of the mercie and forgiveness of finnes, and no one of the was any time without sinne as the scripture saith in many places? And Christ in the prayer that

3. Reg. 8.

2. Petr. 6.

Psal. 142.

taught the holy Apostles declareth the same, who Eccles. 18.
 de and a cle^{re} saith that they should say when they pray forge- Matth. 6.
 ues oure debts, that is to say oure finnes, as we for
 raier, which geue oure dettours. And S. Iohn. saith: If we shall 1. Iohn. 1.
 id bowingt saie we haue no sinne, we deceaue oure selues, and
 e the o lord trueth is not in vs. What blasphemy (I say) is this to
 ose reliques geue such remission to mere men, the same being
 woldest vo^l the office onely of Christe? The holy scripture
 en. A folish^{ly} whan it speaketh of the forgeuenes of finnes it ma
 he saith^{eth} keth no mention of any but of Christe, and teacheth
 haue there^{ys} that by his onely merits finnes are forgeuen. And
 owed stone this prayers doth geue it, to the deservings of other 10. m. 1.
 ry be reliq^s saints. Iohn Baptist pointing to Christ, saith, be- Act. 4.
 st therof: bold the lamm of god, behold him that taketh away
 will not say the finnes of the world (and meaneth him onely)
 there no^r And S. Peter in the Actes of the Apostles saith, the-
 ue in a gn^o re is none other name vnder heauen geuen to men,
 ltar's that^{by} which we must be saued. If there be none other
 e, what sh^{ould} name by which we are saued but that of Christe,
 making me^{nor} nor by other deservings then his, whye then do we
 what wick^{bring} in (in that case) any other but him? what mea
 e remission^{neeth} this to be saued, if not to be freed from sinne?
 who thougth The Angell also saith to Ioseph, as S. Mathew
 ede of the^{the} the Euangelist wryteth, speaking of Christ, not Matt. 1.
 of the was^{then} borne, he shall saue his people from there finnes
 ure saith^{he} (he meaneth) he shall do it, and none other. Is it not
 ayer that
 tunc

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known that in his name onely oure finnes are for-
geuen vs, in whiche we be baptised, for baptisme
signifieth the remission of finnes.

1. Cor. 1.

1. Io. 1. 2.

Esa. 53.

Luc. 24.

Rom. 3.

Ephes. 1.

Coloss. 2.

Hebre. 1.

It is plaine as S. Paule saith, to the Corinthians
that we be Christened in Christs name, and not
any other saints. Are you (saith he) Christened
Pauls name? as though he wold saye, no, but
Christs. And Iohn the Euangelist saith, I wryte
yow children, that youre finnes are forgeuen yow
by his name (that is to say) Christes. And wher-
should we nede to alledge mo saings? all the scrip-
ture both new and olde, is full of this. And wher-
els saith Esaias, but that Christ hath suffered for
oure finnes, and Christ himself (as we haue said be-
fore) plainely affirmeth, that in his name is wro-
ught remission of finnes, and Paule in this matter
is plenti full aboue all, whose saings if I wold bring
furth, I should be to long, but for that the matter is
so clere to him that is not altogether ignorant
of Christ and the scriptures, I will passe it ouer.
Semeth this to you a small blasphemie, to take a-
way that honoure, and that glory, that belongeth
to Christ onely, and geue them to others, to whom
they belong not? Is not this a dishonouring him,
disphising him, and a committing of a great sacri-
ledge? This prayer is wicked and a great blasphemie

my, nor ye ought not to excuse it with gloses, And
 who that will defend it, shall shew himself an ene-
 my to the honoure and glory of Christe. And be-
 sides all this also, it plainli gainsaith other parts of
 the Masse, as those two verses of Gloria in ex-
 celsis deo, the which say to Christ, Qui tol-
 lis peccata mundi miserere nobis,
 Qui tollis peccata mundi suscipe de-
 precationem nostrā. It speaketh against
 the consecration of the cupp, and against the ago-
 nus dei, the which saings affirme that Christ
 onely caueth remission of finnes, and not the
 saints.

The second chapter.

THE EXAMINACION OF THE
 Kyrie eleeson and of the Gloria in ex-
 celsis deo, and how that many praers after
 the gloria in excelsis, be wicked,
 and that the epistle and gossell, and
 generally the whole worde of god
 in the Masse, are unworthely
 and euell fauoredly
 handled

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When the priest is come to the altar ad he
opened the Masse book, he beginneth
entrie, which commonly is of the old Testame
and for the most parte, it is certeine verses of
Psalmes. When the entrie is ended, the Kyrie
leeson, is sayd, which is as much to saye as d
mine miserere, that is, lord haue mercye,
Master william Durant, in the fourth parte
his boke called the Rationale diuino
(that is to say a declaration of the causes whie
ry ceremonie is vsed in the common seruice) wh
he expoundeth, the Masse, he teacheth and re
seth the reasons of the things saide or done in
same, and saith, that the Kyrie eleeson, ha
yet an o her signification, that is Kyri, Christ,
god, ei haue mercye, son, vpon vs, so that this K
rie eleeson, shalbe foure words, the first sha
kyri, the second el, the third ei, and the fourth lo
which al together do make the Kyrie eleison
which hole is as much to say as Christ god ha
mercy vpon vs, but whye it is sayd nyne tymes
gether with Christeleeson, the sayd Masse
william doth theach the cause saing, that for cer
tein respekt is it sayd nyne tymes, The first is the
the tenth order which is of men, being now re
paine

payred might accompanie the nyne orders of Angels. The second that the church might come to the company of this nyne orders of Angels. The third is, that it may be against these nyne sortes of finnes, that is to say, oure birth sinne, forgeuable deadlye, bye thought, word, dede, by frailtie, simplicitie, and maliciouslye, behold the good'y reasons of this Kyrie eleeson, whye it should be sayd some times, and you may see how auēticall they be. He bringeth in also certein other causes, which for shortnes I leaue: but among the rest he saieth that this Kyrie eleeson is of great power, and that S. Basill crieng this Kyrie eleeson, with a loud voyce, the church dores of Paulia were opened and that at an other time by the crye of Kyrie eleeson, fve kings were put to flight, And he addeth that perhappes this Kyrie eleeson, betokeneth some other thing then domine miserere, which we do not knowe.

But I wold first vnderstand to what purpose amonge the latines, of which the great partie vnderstandeth onely there naturall tonge and not the latin, to what purpose (I say) should the greek be spoken, seing we vse the latines? Except that we wold saye, that the words in greek, either are better vn-

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derstand then in latin, which is false, or els that they haue more vertew then the latin which is superstitious. & wherefore then, is not lord haue mercy on vs said, ad not **Kyrie eleeson**, thone being as much in signification as the other? if there were an English preacher, that should preach to English mē who vnderstand not the dutche tonge, and wold speake dutch, wold not the hearers think that they were mockt by such a preacher? Euen so do they that say Masse, who speake greek to the latines, and that which is worse, to them that nether vnderstand greek nor latine.

Seing then that this **Kyrie eleeson**, meaneth, lord haue mercye, whye is it not rather and fitlier said onely thre tymes to betokē the trinitie, the which is prayed vnto by such words, and to which belongeth to shew mercye: then nync times for the nync orders of Aungels which are nether prayed vnto in this **Kyrie eleeson**, nor to haue mercie on vs belongeth not vnto them? sewerely it should more conueniently and more fitlye be said oneli thre times for the thre diuine persons, because it belōgeth to thē to shew mercie, thē nync times for the nync orders of Aungels which haue not that power. Thē whi is it said rather nine times for the

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the nyne orders of Aungels then seauē times, seing that the number of seauen is found oftener in the scripture, then the nombre of nyne, as the places might be shewed? Or els rather then twelue times for the twelue Apostles, for the twelue tribes of Israel, for the twelue starres in the Apocalipse, for the twelue articles of the faith, and for the twelue stones of which is made mentiō in Iosue the fourth? To what purpose when we praye vnto god should we multiply oure words according to the nombre of the Aūgels, or other things? this is as we should saye fyue Pater nosters and fyue Aue Maryes in the worship of the fyue woundes, or seauen in the worship of the seauen ioyes of oure ladye, which things I am sory to say. And to be shorte, this saing of the Kyrie eleeson, nyne tymes vpo so vaing causes is superstitious and maketh vs vnderstand how feble and vaine the foundations of the Masse are, Yea seing the latine is more plaine to vs then the greek.

Then next, when Kyrie eleeson, is said, followeth the Gloria in excelsis Deo, which is a goodly praise and a godly, for the Aungels (as Luke the Euangelist saith) did sing it at Luc. i.

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Christ's birth those words that are ioyned to it, **Laudamus te, Benedicimus te,** vnto the end, were put to (as some saie) by Hilari, others say by Telesphor, the pope and others, that thei were put to by Symac, the pope, there is nothing thereto be reprovued, cōcerning the substāce of the matter. We deny not, but that there is in the Masse certein things agreable to gods word, yea and some parte of gods words it self, for there are of the saings of the psalmes, of the prophets, of the Apostels, and of Christ himself, but the matter is, that these things should be placed worthely, and not otherwise. And also that the wicked should not be mingled with the good. This is the suteltie of Satan, who vnder the shew of godly matters, deceaueth the vnaduysed, as we are wont to say, that in the honye lyeth hidden the poison.

Tell me after what sort are men killed with poison? It is suer, that it is neuer geuen alone, but mixte amonge other good meats, and after this sort it is taken and bringeth death: Euē so it happeneth in this Masse, for there are diuers good things, as the Epistel, and the gospell, and other saings of the scripture, but with such saings are couered many disceyts, are told many vntueths, blasphemies and superstitions, is taken the honour from Christ and
god

PARTE.

19

god, and geuen to onely creatures. After this sort also are men deceaued with inchauntements, for there is none or very few inchauntements made, that haue not some words (and those good) of god, and yet they ought not be done.

Then next after the Gloria certain praier, which they call collects, and some of them be godly and Christiā like, made accordinge to gods worde, but there are many wicked and blasphemous, as that of the fourth serie (that is to say) on wednisdaye of the Ember dayes in aduent, and it is the first praier that he saieth. Graunt we beseeche the (o lord almighty) that this solemne feast that is at hand of oure redemption, may help vs in this present lyfe, and geue vs the rewards of euerlasting blessednes. The fourth praier also, the saterday which foloweth in the same ember dayes, sayth, the very same in substance as it may be sene in the Masse boke. The first praier also on the saterday in albis, (that is to say) the first saterday after Easter, saith thus. Graunt we beseeche the almightie god, that we which haue kept with reuerence this feaste of Easter, may by the same deserue to come to euerlasting ioyes. These prayers plainlie desyre, that by the desert of the feasts that we kepe of Christ-

THE FIRST

mas and Easter god wold geue vs the euerlasting happines. And how can this stād, that by the keepinge of holy dayes we should deserue euerlasting blessednes?

First it is playne, that in the new Testament, we haue no holy day commaunded by Christ nor his Apostels, those that are kept, are by mans and not by gods apointment. I say not for all this, that it is euell, to ordeine certeine proper daies or feasts that the people may come together to the preaching of gods worde, to receaue the holy communion, to make common praier together, and also for there rest, who in that week were wried, and to the intent (I saye) that we may haue some day, wherin we may quietly haue regard to the heauenly things. But to do this, by gods commaundement, there is no more one day then an other apointed, for the dayes are all a lyke, nether is there one more holy then an other in it sel, or by gods ordinaunce. Paul reproveth the Galathians because they did kepe daies, letting them witte that such keepinge is a ieiunish and no Christiā like thinge. Likewise writing to the Colossians he saith, let no mā iudge you neither in meat, nor drinke, nor in any parte of the holly daye, nor of the sabbath day, which things are but shadowes of the things to come &c. Then is there
not

PARTE.

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not any holli day by gods cōmaūdemēt, since Christs
cōming who hath ended the ceremonial law, of the
which the keeping of daies was a parte by gods oune

I saye more ouer, that although there were law.
holly daies cōmaūded by god in the new Testamēt,
yet we could not be saued by keeping of them, seing
oure elders were not saued by the keeping of the
Law commaūded by god. For there is none at any
tyme saued or iustified by the law, as Peter saith in
the acts of the Apostles, but all be saued by the gra- Acto. 15.
ce of oure sauioure Iesus Christ. So now we (euen as
oure fore fathers) be saued by the self same grace of
Iesus Christ. How many saings of Paule could I
bring forth if I wold, that we be not iustified nor sa-
ued by the works of the law, nor by any other wor-
ke, but onely by faith, whiche is as much to say as
by the grace of oure lord Iesus Christ, I say by his
onely grace. And yet the Masse booke will affirme
that by the holly daies commaūded bye men, god
should geue vs euerlasting lyfe, which he neauer
did to our forefathers, for the holly daies comma-
ūded by himself, nor for any other work comma-
ūded in the law. We haue before said, that there
is none other name, in which we may be sa-
ued, but that onely of Christs, and the Masse Acto. 4.
book will that we should be saued in the na-
me of holly daies found out and apointed by men,

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which howe they be kept it is well knowen, for that, god is muche more offended, and mo sundry waies (out of doubt) on such dayes then on any other.

These prayers are wicked. And if it should be sayd, that in such prayers is put in the end **Per Christum Dominum nostrum** geunge vs to wit, that we be saued by Christ, I saye that this is not enough, because Christ onely, or his deservings onely do saue vs: and these prayers woulde that by the deserts of the holy dayes we should be saued, geuing to the holy dayes, at the least in parte, that which Christ onely doth, and so do lesse his honoure. Gods word will that Christe onely should haue this office, and putteth no other companion ycht him. There be many other prayers in this wicked Collects, but we haue geuen an example of these few, lest we should werie the reader, making the booke, to great.

When the prayers are ended, the Epistle is said, and after the Epistle, the grayle which is certein verses of Psalmes and for the most parte with certein alleluias, or els the tract, which is also certein verses of Psalmes, and then is saide the gospel. These things are of the holy scripture and good, but be vnderwisfully handled because they

PARTE.

21

are vnprofitably spoken. Tell me, what can the
 upistle, gospel, or any of the scripture profit if they
 be not vnderstand? It is plaine that the more parte
 of the people that here Masse comenly vnder-
 stand not the latine. But what speake I of the peop-
 le? They themselues that say the Masse, for the
 most part are ignoraunt, and vnderstand not the
 meaninge of the words they speake, but like pyes
 or popingaies, they pronounce the words and the
 sentēces, and vnderstand not the meaninge of then.
 What an abuse is this? And so much the more, as
 that they say sofly before the gospell two praiers,
 that is. Clenſe (o almightie god) my harte and my
 lippes, that didest clenſe the lippes of I say the pro-
 phet with a burning stone, voutſate euē so to clenſe
 me with thy pitie, that I may worthelie declare thie
 holly gospell, by Christ oure lord. And after this
 he saith the other. Oure lord be in my hart, and in
 my lippes, that I may worthely ad sufficiēly shew
 forth his gospell.

After this sorte the priest saith these prayers
 when there is no deacon, but where the deacon is
 there he asketh the blessing at the priests hands,
 who speaketh vnto him in the second person sain-
 ge. The lord be in thy hart and in thy lippes &c.
 The praier ended, the deacon then singeth the go-

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spell. There is required in these praiers to set furth
the gospell worthely and as it ought. But how can
the gospell be worthely set furth, whē it is vttered
in such sort as it is nether vnderstand of him that
hereth it, nor him that speaketh it, and profiteth
nothinge at all? Suerly they mock god and the go-
spell, for on the one parte they desire gods grace to
shew forth worthely the gospell, and of the othe-
parte they speak it or singe it in such sort as it can-
not be vnderstand. Is the gospell worthely declare
by reading it onely on the booke? Did our sauior, gi-
maunde his Apostles (when he said vnto them
preach the gospel to all creatures) that they should
preach it in a tong that men vnderstand not? & whe-
fore gaue he them the gift of tongs? But that euery
nation might vnderstand them? The gospell why
it preached? to the entent to be beleued. How can
it be beleued when it is not vnderstand? & what
corruption is this of this Masse, to say it, to all the
people, whiche are there some time a thousand per-
sons, men and women, litle and great, and the more
parte of them heareth onely the voice, without vnder-
standing any thinge that is saide in the hole Ma-
sse? O poure people what misorder and abuse is this
There is that haue hard Masse aboue fourescore
yeres that neuer vnderstode any thinge, nor knowe

PARTE.

22

weith what they haue done. O shepherds that haue
 the charge of mens soules, is this youre go-
 uernement? do you handell of this sorte Christs
 poore shepe, which you ought to feede with gods
 worde, and ye feed them with wynde? why do you
 not remedy in youre Councels (which to what end
 you kepe them it is well knowen) this horrible abu-
 se and many other as great as this? but rather de-
 fend them and increase them from day to day as la-
 wes of the churche. What excuse shall you haue
 at the day of iudgement, before Christs throne, for
 this youre administration? Who hath taught you
 to speak in the churche before the hole nombre in
 an vnknown tonge? do you not know that this
 is against gods commaundement declared by the
 Apostell Paule, where plainely he willetth that in 1. Cor. 14.
 the church, and when the people are gathered to-
 gether, men should speak in a tonge that all men
 might vnderstand? and rebuketh those that speake
 in an vnknown tonge, because it is without edifi-
 cation and proffit? what a destruction is this, to ma-
 ke the poore people lose the tyme and to kepe the
 people so disceaued that they should think it well
 done onely to here, and vnderstand nothinge? They
know not that to read a thinge and not to vnder-
stand it, is to dispise it, as Cato saieth whom euery

For "pastor
 ret

Cato ait

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whilce doth lerne. The cause why in the old tyme
 the latine tong was vsed in the churche, was, becau
 se, that then the people did vnderstand it. And Gre
 gory at Rome to the people did vse none other ton
 ge but latin as himself doth witnes in the p[re]face to
 Ezechuell writing to Marian the bishop, yea it was
 commaunded by the Emperours Ciuill law, that
 the minister should speake the words of Consecra
 tion with a loud voice, that all the people might
 here and vnderstand, which should haue bene do
 ne in vaine, if the people had not vnderstand the
 meaning of the words. And therfore there was no
 praier said softly, but all were openly spoken with
 a loud voice to the intent that the people might
 answer, amen. Which should haue bene askorne
 by the witnes of Paule in the said place of his Epist
 le to the Corinthians, if they had not vnderstand
 what was said. Therfore the minister or the priest
 when he should say the prayers, said, and yet saith
 Oremus, prouoking the whole multitude ga
 thered to gother, to whom he speaketh, that they
 should pray and make to gether with him the same
 petition that he speaketh, which cannot be fitly do
 ne, if that be not vnderstand that the priest saith.
 And therfore this saing of the Epistle and gospell,
 and all the rest as it is banded in the Masse, in the
 latine

1. Cor. 14.

PARTE.

23

latine tonge, and being not vnderstanded of the
standers bye, is a very great abuse and a begiling
of the people, of the profit of Gods worde.

The thirde chapter.

THere is declared that the prayer which is
said in the offering of the host, is wicked.

That the mixing water with wine, is
mans inuention and not gods.

That the praier of the offeringe the cupp, is
wicked, as that is of the hoste.

When the gospel is done the Crede is sayd on
holly daies, on other daies it is not said. After the
Crede then is the offertory which is a saing of the
Psalmes, and some tymes it is some other parte of
the scripture, brese and short. When the offertory
is said, or whilest it is saing, on holy daies, chesely
on sonday, men offer and kysse the maniple or the
paten, and there is said to them that offer. *Cen-
tuplum accipies, &c.* The which saing
was a promes that Christe made to those that wold
forsake father, mother, wyfe, children, and there
temporall goods for his name, and they aple it to
them that offer in this offeringe. Behold wheather

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this be to pull gods word from the purpose, and to corrupt it or no? As though Christs intēt had bene to sai in these words, who so euer will kisse the phari and offer to geue to the priests and fryers, shall receaue a hunderth fould, and shall possesse the lyfe euerlasting. Thus marre they lykwyse other sayings of the holy scripture. In old tyme this offering was bestowed on the poore by the deacons hands, but now euery man knoweth to what vse it turneth. When the offertory is done, the hoste not yet consecrated (is offered as they say) and this prayer is said. O holy father almighty euerlasting god, take this vnspotted host, which I (thie vnworthy seruant) do offer to the my liuing and trew god, for my innumerable sinnes, offences, and negligences, and for all the standers by, and for all the faithfull Christians liuing and dead, to the intent it may be profitable to me and to them for helth to lyfe euerlasting, amen. In this praier is said, that that bread whiche they call the host is offered to god for the sinnes of all the faithfull liuinge and dead, and also desireth that it may be profitable for health to lyfe euerlasting.

These are suerly great effects, and it is much to be marueled at, how this host not yet consecrated can do (as they thinck) these things, that is to say, to

PARTE.

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pose, and to
 et had bene
 esse the pha-
 fryers, shall
 esse the ly-
 wyse other
 e this offe-
 he deacons
 what vse it
 e hoste not
 nd this pra-
 sting god,
 worthy for
 o god, for-
 gligences,
 e faithfull
 t it may be
 lyfe euer-
 hat bread
 for the sin-
 and also de-
 to lyfe e-
 much to
 nsecrated
 to say, to
 auayle

auayle to forgeuenes of sinnes, and to lyfe euerla-
 sting, how can this be, that a pece of bread which is
 but bread should worke so great effects? I can not
 conceaue this, I wold they wold proue it me by gods
 word. And ys they wold say that they speake such
 words not by that which is then bread, but by that,
 that it shalbe after the consecration, they can not
 with trueth speake it, for that host when it
 shall be consecrated shall not be any more bread
 as they think no, nor shall not be any more
 the same, but another thinge, for before it be con-
 secrated and when this prayer is said it is onely
 bread, and when it is consecrated, it is the trew bo-
 dy of Christ, and no more materiall bread (as they
 think) And they in this praier speak of that hoste,
 which they then offer, sainge, O holly father al-
 mighty god, take this vnspotted host, shewing the
 bread not consecrated and they meane to speak of
 that, that they shew, and that it is then not that
 it shalbe. Also the Cannon it self in the first parte
 which sayeth, *Quam oblationem tu de-*
us &c. declareth that it is spoken of the bread
 and wyne vnconsecrated, as it apereth in that pla-
 ce. Then this maner host that they then shew, how
 can it forgue sinnes, and saue men? The Iewes in-
 dede offered such things for sinnes but the Christians
 (whose

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(whose offering as Peter saith in his Epistle are spirituall) offer not such things to god for there sinnes, being suer that they are forgeuen them by Christ onely, and not by any other thing. This prayer therfore is wicked, as many other are, that are said in the Masse.

When the host is offered, and the wine in the chalice, they also put to it water, which thing they say, that Alexander the first pope, ordered. First, to shew that the health of the people (which is signified by the water, according to the saing of the Apocalipse. *Aquas quas uidisti ubi meretrix sedet, populi sunt, & gentes, & linguæ*) could not be without the shedding of Christs blode, nor the blud shedding without the health of the people: therfore it is necessarie, that, to betoken this, the water should be mingled with the wine. Secōdly it is to declare, that there issued out of Christs syde together with the blood, water, in token that Christ is not without the people, nor the people without Christ. Thirdly the water is mixt with the wyne, to tell that there is in Christ the manhode together with the god head, which two things are betokened by the water and the wine, the manhode by the water, and the god hed by the

the wyne. I wil not at this present take on me the
burdene of reprovynge Alexander, but I will yet
tell what I thinke, that in the Sacrament there
ought to be made (respecting those thinges that be
the substance of them) no maner of chaunge, nei-
ther to encrease nor to diminish. It is already know-
en that Christ did not institute the Sacrament of
the holy super with any other elements then with
bread and wyne, and that no water in it: nor the
apostels (as farr as we vnderstand by there wri-
tings) haue added any other thinge. This me think
shuld suffice. Then euen as it belongeth not, to
any man in the world but to god and Christ that is
god and man to institute Sacraments so ought no
liuing man to diminish it, and seme to vnderstand
more the the ordeiner. Who is that inferiour that
wold alter or chaunge the lawes or ordinaunces
of his superiour? after this sort then, men might
doe in baptisme, they might put to wyne, and al-
ledge the cause, as is alledged of the water, why
should water be rather put to the wyne in the
Sacrament of the holy super then wyne to the
water in the sacrament of baptisme? was not the
godhed and manhede as wel in baptisme as in the
holy supper? Yea they were more plainely beto-
kened, whē Christ was baptised, for that that was

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the fathers voyce, the holy gost was seene in shape of a doue, which things neuer chaunced in the supper, so far as we vnderstand by the Euangelists and writings of the apostles. And whie cannot the godhed and māhed be betokened, by wyne and water aswel in the one Sacrament as in the oīher.

Forthermore none, except the ordeiner, hath authoritie to geue a new betokening to the Sacramēt. Christ hath apointed what the bread and wine shuld betoken, that is to saye, that the bread shuld betoken and bringe to remembraunce the bodye and the blud, and it belongeth not to vs, to chaunge, to put to or take fro, the betokenings of suche things. And this opinion here saith that the wyne betokeneth the godhead, and Christ hath ordeined that it shuld betoken and bringe to oure remembraunce his blud. There is a great difference betwene the blud and the godhed for the blud is a creature, but the godhed is god the Creator. Lastly Paule, who was taught of Christ (as he wryteth to the Corinthians after what sort this Sacrament ought to be handeled) maketh no maner mention of water, and he durst not put to any thinge besyde that which Christ had taught him. And by what authoritie I pray you, go they, and add to the
the

the Sacraments? fuerly this water ought not to be added.

Then next the priest offereth the cupp sainge
 We offer to the (oh lord) the cupp of healih, besee-
 chinge thye mercyfulnes that it may ascend, with
 a sweete sauoure, into the sight of thy deuine ma-
 iestie, for oure healih and all the worldes. Amen.
 The self same that we haue sayd of the hoste or
 bread, we may and ought to say, of the cupp or
 wyne. How can it be that the wyne not yet conse-
 crated maye auayle for oure healih and the whole
 worlds? We will tary till they can declare it. It is
 fuer that this praier is wicked as well as that of
 the offering of the hoste.

The fourth Chapter.

Here is examined that many praiers which
 they call secrets and are sayd before the pre-
 face, be damnable and hold much wickednes
 in them, as these.

That fasting purgeth sinnes and maketh vs wor-
 thye of the grace of god, and leadeth vs to the hea-
 uenly and euerlasting glory.

That by the bread, and wyne god is appeased
 and forgeueth vs oure sinnes.

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Then follow certain praieris and they be three which affirme the bread and wyne to be a sacrifice, of which matter because we will treate of it in the end where we will proue, that nether the bread nor wyne before the consecration, nor the Sacrament after the consecration, can be a sacrifice, albeit that the Sacrament is a remembraunce of the sacrifice. We wil not now talke any farther of it, least we should vnprofitably repeat one thinge often. But we wil examen that which remaineth of this first parte, and chesely these praieris which they call secreats, because they are sayd softly, to geue more auctoritie to the Masse. And let them neuertheles, alledge as many reasons as they will, yet they ought to speak it a loude, but this maketh not so much matter, as the wicknedesses and blasphemies, that are in some of them, and among the rest in that of the fourth serye of the Imberdyses in aduent which saith: let oure fastings (we beseeche the oh lord) be acceptable vnto the, which by clensing vs, maye make vs worthy of thy grace, and bring vs to the euerlasting promesses. The verisame is said also in the third serie, that is to saie the tuesday after paschionday. And an other ty me, on fryday in the Ember weke, after the seauenteth sonday. after whit sonday, which praier in few words

words hath much matter, that is to say thre great blasphemyes.

The first is that fastinges, do clere, purge, and clense. The seconde is that they make vs worthy of Gods grace. The third that they bring vs to the euerlasting promesses. These thre cur'ed wickednesses are in this litle praier, who wil denye that these be not thre blasphemies? First is not this a blasphemie to geue to the fastings, which are oure works, the clensing of sinnes, which is gods worke onely by Christ Iesus thorough his blod and death? As paule sayth. That Christ alone is he that purgeth sinnes. And Ihon in his first Epistle saith. That the blood of Iesus Christe, doth clense vs from al sinne. And Ihon Baptist sayth, behold the lamb of god, behold him that taketh awaye the sinnes of the world. And Esay geueth the forgeuinge of sinnes to Christe onely thorough his passion and death. And to be shorte the whole scripture geueth this honoure to Christe, and this praier geueth it to oure fastings. These be those godly sacrifices that are made (beare with me you that yet know it not) in this detestable Masse, by which the world so long hath bene disceaued and Christe despised. Besyd ys by oure fastings we were clensed and oure sinnes for

Heb. 1.

1. Iohn. 1.

Iohn. 1.

Esa. 53.

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Rom. 4. geuen vs, we should be iustified, by oure oune works, for so much as iustification is forgeuenes of sinnes it self, or at the least is not without it, and that onely iustifieth vs, that forgeueth vs oure sinnes. But this doctrine is contrary to the Apostle

Ro. 3. & 4. Paule, who sayth in all his Epistles, and specially to

Gala. 2. 3. 4. the Romaines and Galath. that we be not iustified

& 5. by works, but by Gods grace through Christs redemption. Paule saith to the Romans, we be iustified by his grace (that is Gods) by the redemption that is in Christ Iesus. In which place appointinge the things that pertain to iustification, he alledgeth, grace, the redemption by Christe, and faith, which wholly he geueth to the grace of god by Christ, and no whit to man: yea rather he turneth out all the glory of man, and geueth the whole honoure and glory to God. Which he wold not haue done if oure works (whether they be fastings or other works) had pertained to iustification, as any cause therof. Moreouer how canne fastings purge or clense sinnes, seing that we must first be losed and clensed, before we can do eny work, that may be thankfull to God, whether it be fasting or other work? How can fastings take away sinnes, yf they be not thankfull to God? and if they be thankfull to God, it is necessary that oure sinnes should first be
forgeuen

forgeue vs, and that we should be clenſed of them.
 Faſtings therfore cannot cauſe forgeuenes of ſin=
 nes neither in whole nor in parte, yea let the think
 this before hand that yf they ſhould be acceptable
 vnto god, forgeuenes of ſinnes muſt neceſſarylye
 goo before them. And if it ſhould be ſayd that in
 the end of the praier there is, **Per Dominum**
noſtrū Ieſum Chriſtū, etc. & which words
 confeſſe that oure ſinnes are forgeuen by Chriſt:
 to this is anſwerd that ether they will that by Ieſus
 Chriſte himſelf onely our ſinnes ſhould be for=
 geuen, or els not onely by Chriſt, but by Chriſt to=
 gether with the faſtings. If they will by Chriſt one=
 ly, why do they alledge faſtings? yf they will haue
 faſtings to gether with Chriſt, this is firſt againſt the
 ſcriptures, & which thorowout alledge Chriſt onely
 & none other. Further it is plaine that the reaſon be=
 fore made reſteth ſtronge, that is, that forgeuenes
 of ſinnes go before faſtings if they ſhalbe thank=
 full to god, then faſting cannot, becauſe of forge=
 uenes of ſinnes nether with Chriſt nor without
 Chriſt.

And if they wold ſay we meane not of forgeue=
 nes of ſinnes as concerning the faulte, but the pu=
 niſhmēt, to this I ſay that when men ſpeak abſo=
 lutely of the clenſing or forgeuinge of ſinne, it is

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to be vnderstand of the faulte as of the chiefe thinge in that forgeuenes and here the praier speaketh absolutely: wherfore it is vnderstand of the fault and not of the paine only. Than if the fault be forgeuen and taken away, we ought not to be any more punished for the cause of that fault. For take away the caus, and the effect foloweth. This is a generall rule, where there is no fault, there ought not to be any punishment. If god doo thorowly forgive and take away the fault, he taketh away also the punishment, dewe for that fault. And this distinction which is comonly made of the forgeuenes of the paine and of the fault, hath no maner foundacyō in holy scriptures, but is found out by men. And though somtymes, god forgiuing the fault doth some way punish, as he did Dauid and certen other, yet this is not, that the punishment, shuld remayne, as the punishment of that sin, but for other respectys, as to humble the man, and to exercise hym, or to geue example to other that thei doo not the like, and that he also may be ware in tyme to come, that he fall not in such or like outrage. This sentence is S. Austens in his II. booke called of the desertys of sinnes and of forgeuenes the 33. and 34. chapters, where he bringeth in the paines laid on Dauid and other godly men, and sayth that thei remayne not,

as ponishmēts for sīnes, but as exercises of iust mē.
 Thā the other wordes which say that fastings make
 vs worthy of gods grace (that is) that thei make vs
 deserue it, is an error ad an heresie by all meanes to
 be condemned, as S. Austen sayth in his boke of pre De predest
 destynaciō of saynts. And it was Pelagius the here- natione san
 tikes error, condemned in the cōwncell at Palestina Corū cap. 2
 by Pelagius him selff, lest els he shuld haue bene cō
 demned. He sayth the same in his 105. 106. 107. epi- Lib. epist
 stel. And in many other places where he reascneth 105. 106.
 against the Pelagians. But what nede we alledge S. 107.
 Austen and other lerned men, hauing the wordes of
 S. Paul to the Romai. so plaine, where he saith that
 that which is by grace, is not by workes, that is to Rom. 11.
 say, is not by desertes. And so of the contrary part,
 that which is by workes is not by grace, els grace
 shuld not be grace, nor workes (that is to say deser
 tes) shuld not be workes. For the thing that is deser
 ued is not by grace. And that which is by grace is
 not by desertis or workes. But this praier denieth
 grace, ad wrappeth in it a cōtrarietie. For the thing
 that is deserued, as we haue said, is not by grace but
 by workes. And therfor iff our fastings shuld be
 worthy of gods grace, and that we shuld deserue
 it, than grace shuld not be grace, which is an enw
 rapping of contradiction, as the for said S. Austen

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De predesti in the alledged booke saith, That grace in no wise
natione san is grace iff it be geuen according to desertes.

florū cap. 1.

Rom. 6.

Eph. 2.

Tit. 3.

Act. 4.

The third part of the praier saith that fasting bringeth vs to the euerlasting promises, that is to say, to euerlasting glory. He that seeth not that this is an vn-sufferable blasphemy is blind, seing that men can not be sauid by their workes but by the grace of god thorow Christ, as we lerne of Paule in so many places. And of S. Peter in the actes. There is non other name vnder heauen, geuen to men, wherby we shuld be saued. And this praier wold that by the name of workes we shuld become safe.

There is a nother secret praier on the xxiiij. son-day after whitsontide which saith thus, Take o helpfull lord, the hostes, with which thou woldest be pleased and haue safety restored vnto vs thorow thy mighty mercy. This secret saith here ij. things. First that god desyreth to be pleased by the hostes which the priest offereth. Secōdly it saith that god wold by these hostes haue safety restored vnto vs. And where wold god euer be pleased by that bread and that wine which are not yet a sacrament, moche lesse haue our safetie restored by them. From whens haue they that god wold such things shuld be done

by the offerings? In what place of the scripture
 fynd thei that? The scripture saith that by Christ
 god is pleased with vs, as we haue in Esay, where it Esa. 24.
 is writen, Behold my seruant whom I haue chosen,
 my welbeloued, in whom my soule is moch deligh Math. 12.
 ted, which saing Mathew alledgeth somewhat diuer
 se in wordes but not in sense. For in steade of that
 word which the Prophete calleth seruant, mathew
 saith, Son. And it is the very same in sense. For christ
 in that he is man, is gods seruant and is yet for all
 that gods sonn. The father also saith as it is written
 in the euangelistes, whan christ was baptised, and al Math. 3. 17.
 so at that time whan he was trāsfigured, This is my Marc. 1.
 welbeloued son in whom I am well pleased. & which Luc. 3.
 saings all, doo giue vs to vnderstond that god is pa
 cified by Christ, and by him are all men reconciled.
 Paul saith the like to the romai. & we being enemies Rom. 5.
 are reconciled to god by his sonnes death. And to
 the Colosseis it is said, that it hath pleased the father
 to recōcile all things to him bi Christ, being pacified
 by the blood of christes own crosse. These saings of Coll. 1.
 Paul are clere and plaine, and affirme that christ
 is he, by whom god is pacified and men reconcil
 ed. And this praier or secret saith that god will be
 pacified by those offerings, & which are yet no other
 but Comon breade and wine, and are not yet any sa

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crament. Likewise thother point of the praier, that by those offerings, we might haue safetie, is a great blasphemy. For euē as by Christ only god is pacified to wards vs, so by him and not by any other thing, doe haue safetie. Seing then that christ is our only sauior, this is sure a gret rashnes, and a deueliſh self liking to talk so boldly of our safetie without the holy scripture, yea against gods word. And if any to defend this praier, wold say, that by the offerings is not ment that thei than be, but that thei shall be, and at that time whan thei shall be consecrated. To this we haue allredy answered, in the chapter before, whē the praier of the offring of the host not yet consecrated was examined. There is yet a great nōber of thes secreates which declare, that that breade and that wine not yet consecrated, take away sinnes, and forgeue them. But of this will we speake in the end, where we will proue that the sacrament doth not take away sinnes, nor forgeue them, moch lesse the breade and wine cā take away sinne beinge not yet consecrated
 (that is to say) yelded to an holy
 vse, For to consecrate is none
 other thing then to yeld
 a thing vp to an
 holy vse.

The

The second parte examy-
neth the canon which thei make
the most holy and chese part of the masse.
And it is said all in secreat which is di-
uided in iiij. chapters.

In the first is examined the iij. first partes of the
canon, that is to say, the Te igitur, the memē
10 off the liuing, and the communicantes.

WHAN the secreates be said, thei say a lowd,
per omnia secula seculorū, Do-
minus uobiscum, Sursum corda, gra-
tias agamus. and the uere dignum & iu-
stum est, and all the preface, and affter that, the
Sanctus. whan the Sanctus is ended thei be-
gin to say the canon that is tho say, the Te igitur,
very sofftly which thei say, is the chese part of
the masse. Yea some thinck that the masse be-
gineth there. For all the rest is but of the solemnitie, alled-
ging, de consecratione distincti. 2. capi-
te panis. Albeit in that chapter which is taken
cwt of the booke intituled. Off Sacramentes, and at-
tributed to Ambrose, it is not said that the masse be-

THE SECOND

Lib. 7. epist.
cap. 63.

ginneeth at the canon, but it is said only of the wordes of the consecration and not of all the canon. Innocentius in the decretallis de celebratione missarum in the chapter Cum marthe wil leth and commandeth (because he was pope) that this canon shuld be receiued as deliuered by the apostels, although it were writen at the least v. hond reth yeare after the apostels time and but a litle before gregory the first, as he him selff witnesseth. It was writen by a certen mā named Scolasticus and is diuided in to xi. partis, some going before the consecraciō and some folowing. Master William durāt in his Rationale diuinorum officiorum (that is to say the declaration of the cause of euery thing vsed in gods seruice) with great reuerē ce, expoundeth thes, one part affter a nother, as a thing ful of veri great, ād godly misteries. And saith that euery point of this canō, which we goo abowt to set owt, doth very hardly appeare, to be of any valewe. & wherfor (saith he) The tong faileth, The spech is vnfitt, The witt is ouer come, And the vnderston ding oppressed: Notwithstanding, I will knock at the dore that is to say, I will pray god that he wil open to me thes great secrettis. And yet for all thes there is not in this canon made by scolasticus so
moch

much as one word of the holy scripture, except thos
 of the consecration, which are the least of it, and be For the pa-
 christes wordes. So that, iff he shuld haue declared, ter noster
 Iohans gospel, or the mystery of the trinitie, he wold was added
 not haue made such a furniture of wordes. And he after by Gre
 expowndeth it with so great diligence, ad reuerence gory as in
 as it is meruolose. Thes be the worthy expounders, the place
 that expownd mans wordes with more reuerence, before re-
 and with greater labor, than gods. So now expown herfed.
 ding this canō, he saith many things vaine and chil-
 dish, yea many thinges wicked. Amongst the rest,
 he saith that parauenture, by gods foresight it is
 brought to passe, and not procured by mans labor,
 that the first letter of this canon shuld be T. which
 in hebrew is called Tau. Which Tau in his shape
 sheweth and expresseth the signe and mystery of the Ezech. 9
 crosse, because god saith by Ezechiel, print the Tau,
 in the forehead of them that sorow and mourne for
 the abominations of Ierusalē. For thes things, sayth
 he, be fullfilled by the passion of Christ, ad the cross,
 and haue their strenght. And he addeth that in cer-
 ten bokes, that is to say massebokes the maiestic of
 the father, ad also the image of the crucifix is payn-
 ted, to the intent that the priest might see (as it were
 presently) him that he calleth on, and with whom he
 speaketh, saing Te igitur &c. And that the passion

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which here is represented, may pearce in to the eyes of the hart. And he addeth, But the priest kisseth the feete of the Image of the same maiestie. and is crossed in the forehead, geuing vs to vnderstand, that he goeth reuerently to the mistery of the redemption. Not withstanding (saith he) some kisse first the feete of the Image of the fathers maiestie, and affter of the crucifix according to the order of the canon. Other contrary wise. For by the sonne, men come to the father. And wher hath this honest fellowe fownd, that the maiestie of the father can be painted? what shape hath the father (who is an highe spirite) that we may paint him? Seing he himselff hath so straightly in the lawe commanded that there shuld be made no fashion nor ymage of god. Is not this to teach men to committ Idolatry?

Exod. 20.
Deut. 4. 5.

Let no man maruel that I often alledge William Durant. For I doo it to none other end but that it may appeare, of what sort the fowndacions of this masse are. For this is he that yeldeth and telleth the causes and reasons of the things that are sayd and done in the masse. Therfor I alledge him often. But let vs ronne ouer a litle, this canon, And examining it we shal see in it the vnexpressable misteries after master durant.

The

The first is this.

WEtherfor, O most mercifull father, by Ie-
 sus Christ thy sonn, our lord doo humbly
 pray and desire the, that thou wilt accept these
 gyffies, these presentys, and these vnspotted sacry
 fices. (And here must be made iij. crosses ouer the
 host, and the chales likewise) And he addeth. First
 that we offer to the, for thy holi catholike church,
 which vouchsafe thou to quiet, to kepe, to Ioyne
 to gether, and to gouerne in euery part of the ear
 thes compasse, to gether with thy seruant our Po
 pe, and our bisshop (And here is the Pope, and the
 bisshop of that dyocesse where the masse is said,
 named by name. Or iff thei be friars or mōkes that
 celebrate, thei name their generall or Abbat, and
 affter he addeth this. That is to say, And for all the
 right opinioned, and keepers of the catholyke and
 apostolik faith.

This is the first of the xi. partis of the canon. In
 which it is desired that the breade, and the wyne,
 may be accepted for the church, for the pope, for
 the bisshops, for the generals fryars or mōkes, and
 for all the right opinioned, and keepers of the ca-

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tholik and apostolik faith. And it is affirmed, that that bread and that wyne, not yet consecrated, are holy and vndefiled sacrifices which are offered to god for the church and for all thos that are there mencioned. And here is no great hardnes, for the wordes be plaine inough, except that those iij. crosses which are made ouer the breade and wyne shuld betoken some very great misteries. Master William durant saith here, that thes iij. crosses doo betoken the iij. deliueries of Christ, the first when god deliuerid his son to the world, the second whē Iudas deliuerid him to the Iewes, and the third whē the Iewes deliuerid him to death. Iff this reason be good, whi make thei not ther 4. crosses? Seing that Christ hath deliuered also him selff as Peter saith,

1. Pet. 2. Tradebatautem se iudicanti iuste
that is he deliuered himselff to him that Iudgith
Iustly. Is not this Christ, as mā and as priest, deliue
red or offered vnto god, a sacrifice for our sinnes?

Eph. 5. And doth not S. Paul to the Ephes. say, that Christ
deliuered himselff for the church to sanctifie it? and

Heb. 9. 12. to the hebrews, in how many places is ther made
mencion, that Christ hath offred him selff to god?

Math. 20. yea Christ him selff doth witnes, that he hath geue
his life for vs. Is not this deliury of as great impor
tance, as that of the Iewes, and rather greater? And
why

why is ther not mencion made of it in the crosses? He saith also that thes iij crosses are made, in the worship of the trinitie, and also in betokening the threfold vnion in the acceptacion of Christ. Also in remembrance of the threfold crucifixion, that is to say, In the will, In the cries, and in the work. And for the iij. times before the lawe, that is to say from Adam to Noe, from Noe to Abraham, from Abraham to Moyses. So that this our master Durant, allegeth as many significacions of thes iij. crosses as there are threfoldnesis or numbers of thre Imagined. Behold now the great mysteries of this Canon.

Moreouer who hath auctorised him that made this Canon to giue so many significacions to thes crosses? Is it in mans powr to doo it? The things, to him that vnderstandeth, are superstitious, and vnknown, not only of the Apostles, but also of the primatiue, and puer church. I could, if I wold, touch that matter, how that bread, and that wine, not yet consecrated, could be sacrifices which are offered for the whole church and for all the faithfull: but of this matter we will speake more here affter when we will proue, Yea that the bread and wine consecrated, that is to say, when thei be, a sacra-

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most are no sacrifices: but only a memory of the trewe sacrifice, thei be so muche lesse sacrifices whan as yet thei be not a sacrament, that is to say not yet consecrated, as we shall further declare.

The second part of the canō is the memento, which is a prayer that is made for the liuing, and it is this, Lord remember thy seruants men and women. (And in this place, praier is made for certen particular parsons, as semeth good to hym that sayth the masse, and after he addeth, And all the bowt standers whos faith is plaine vnto the, and their deuocion knowen. For whom we offer vnto the, or els they offer vnto the, this sacrifice of praise, for thē selues, and for all theirs, for redemption of their sowles for the hope of helth, and for their safetie. And thei yeld vp their vowes, vnto the eternal liuing and trewe god.

In this memento ther is nothing but may be easily vnderstand. Here he that sayth the masse affirmeth, that that same bread and wyne which are not yet consecrate, but bare bread and wine, are offered to god for the redemption of their sowles, of whom memory is made, and also of the about standers. This speach doth a base
Christ,

Christ, because it seemeth, that Christ shuld not haue redemed thos sowles, as wihout dwt he hath done. And he first promysed it, and all the scriptures affirme, that he nedeth no more to Math. 20, doo it. Paul to the hebrewes sayth that Christ Heb. 9. hath fownd out the euerlasting redempcion. In the Apocalypse, Iohn saith, Thou hast redemed Apoc. 1. 5. vs in thy blood (and speaketh to Christ) of euery tribe, tong, people, and nacion, And hast made vs, vnto our god kings and priestes. And how many saings, iff we wold, and also nede were, could we bring forth? But it nedeth not in so plaine a matter, to alledge moo witnessis. Shuld we confesse, (as this praier doth) that with breade and wine is made the redempcion of our sowles? Christ only is our redemer, and not the bread, nor the wine, vnconsecrated, no nor when they be consecrated, (as thei call it.) But let vs admitt that thei were consecrated (which notwithstanding thei be not) and that Christ were with vs bodily in parson, yet it shuld not nede any more to offer him for the redempcion of our sowles, because he hym selff hath done that wihout vs, and hath offered hym selff ones for euer, to bring that to passe. What nedeth it than any more to offer him for that purpos? Ought we not to beleue that our

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redempcion is made, without seking who shuld make it againe, as though it were not made? Therfor this memento is wicked.

The third part of the canon is a praier in this forme.

„ Communicating and honoring the memory of
 „ the gloryous and cōtinuall virgin Mary mother
 „ of god and of our lord Iesus Christ, and of the blef=
 „ sed Apostels and Martyrs, Peter and Paul, An=
 „ drew, Iames and Iohn, Thomas, Iames, Phi=
 The euernes lip, Bartilmew, Simon and Thadeus, Linus, Cletus,
 of the latin Clement, Sixtus, Cornelius, Cyprian, Lawrence,
 proueth Grisoganus, Iohn and Paul, Cosmyan and Da=
 him vnlearned in the la myan, and of all thy saintes, for whos desertis
 tin tonge and prayers grant vs that we may (with the help
 that made it of thy defence) be strengthened in all thinges
 by the same Christ our lord Amen.

It is said that Siritiuss the pope did add thes wordes. In which is celebrated the rememberans of the gloryous mother and Virgin, and of the other saintes here named. But why there shuld be made memory of thos rather than of many other, he that hath made this Communicantes, ought to tell it. It is desired that by owre communicating with the saintes, and by partaking

king of their good things, and by honoring the memory of them, that god thorow their merites wold grant vs in all things to be strengthened with his help. In this parte also there is nothing has is not easily vnderstand. And why he doth here suppose, that the saints pray for vs, which is not fownd by the holy scripture, we shuld talke a litle on this matter, but at this time we will attend to that which is of more waight, And we wil leaue this till a nother time to auoide tedyosnes to the reader.

THE II. CHAPTER.

The iiii. and v. part of the canon is examined, that is, *Hanc igitur oblationē* and *Quā oblationē* It examineth also the vi. and vii. part, which is *Qui pridie ad simili modo*, where mē may plainly see, that the defenders of the masse, know not what Consecracion is, no nor with what wordes, nor whan it is made.

The iiii. part of the canō is this, that is to say, *we beseech the therfor o lord, that thou wilt*

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„ accept or take this oblaciō of our seruice, and of
 „ all thy howsold, and that thou woldest dispose
 „ our dayes in thy peace and command that we
 „ may be freed from euerlasting damnacion, and
 „ be nombred among the flock of thine elect
 „ thorow Iesus Christ our lord, Amen.

Te fift part is this, that is to say. The which
 „ oblacion, o god, we besech the, vouchsaue in all,
 „ things to make blessed, auctorissed, reasonable
 „ and acceptable, so that to vs it may be made, the
 „ body and blood of thy very welbeloued sonn our
 „ lord Iesus Christ, (And saing thes wordes there
 are made v. crosses, the first but ouer the breade
 only, and the last ouer the cupp only, the other
 iij. ouer the bread and the cupp to gether.) Ma=
 ster durant reciteth diuers exposicions of thes
 words, benedictā, ascriptā, ratā, ratio=
 nabilē, ād acceptabilē, ād of thes crosses,
 and findeth owt certen other trines or threes,
 diuers from them that he hath taught before:
 But what neded it to institute so many cross=
 ses and superstitious doings, as things necessa=
 ry, whan Christ hath not commanded them nor
 his apostels, nor were neauer vsed by the prima=
 tie church. The apostle paule, not being so
 bold, to ordein the sacrament otherwyse, than

Christ had taught him, that he had done in
 the last supper, saying to the Corinthians, Hoc
 .n. accepi a Dñō q̄ & tradidi uobis
 &c. That is, that which I receiued of the lord
 deliuered I vnto you. That pure and holy order ^{1. Corin. 11.}
 geuē by Christ, and kept with so great reueren-
 ce, by his apostels, ought to haue suffised vs, and
 not to make so many addicions, which blemish,
 (I wil not say beray) the purenes of the sacramēt,
 as thei haue done of baptrym, to which they haue
 ioyned, salt, oyle, spytel, coniuring, which
 things neither Iohn Baptist, whan he baptised
 Christ, nor the apostels did euer vse. And thes
 which with reuerence doo kepe Christes ap-
 pointment, and with humblenes doo obey him,
 are now counted for heretikes, as though thei
 were more bound to obey men than god. Let
 euery faithfull Christyan, iudge iff we say
 the treuth. This fift part of the canon,
 geueth to vnderstand clerely, that by thes wor-
 des, offerings, sacryfices and gifftes, is vnder-
 stand the wine, not yet consecrated, And that
 thei be none other, but breade, and wyne. ffor
 he desireth, that thei may become, the body, and
 blood of Christ. So that according to the canon
 the bare simple breade, and the bare simple wyne

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are a sacrifice for the redemption of sowles and for saluacyon, as in the ij. part hath bene sayd. We may not here glose that the Canon intendeth that the breade and wyne whan they shall be turned in to the body and blood (as thei say) shall be a sacrifice for the raunsominge of sowles, for it meaneth, of that breade and of that wyne which are to become the body and blode. Now is it certen yea affier their own mind, that that breade and that wyne which are yet to become the body and blood of Christ, are bare playne breade and bare wyne, And yet the Canon sayth that thei be a sacrifice for the raunsominge of sowles, which is a plaine wickednes.

The sixt part of the Canon, saith, The which

The sixt (that is to say Chryst of whom is made mencion parte of the in the former part) the day before he suffered, canō of the toke the bread in his holy and honorable handes masse whi- (here the priest taketh the host in his handes and th the conse addeth) And his eies beinge lift vp into heauen, cration. to the god, his father almyghty, yelding to the thanckes, he blessed. (And here is made a crosse
 „ vpon the host and is added) he brake and gaue
 „ to his discyples, saing, Take and eate. all of this
 „ ffor this is my body. (And here the host is liffed,
 vp and

vp and caused to be honored, a thing which christ hath not appointed. But why is not the breade than broken as Christ did, seing he commanded that thei shuld doo this in his remembrance, And not to cause the breade or wine to be honored? When this is done the host is laid down, vpon the aulter and the cupp is taken in hand, and the other part which is the seuenth part, is said, that is to say.

Likewise when thei had supped taking this noble cupp in his holy and honorable handes, rendering thanckes again vnto the, he blessed (and he is made a crosse ouer the cupp and added) And saue to his disciples saing, Take and drinck all of this, for this is the cupp of my blood, of the newe and euerlasting testament, a mystery of the faith, the which shall be shed for you and for many for the remission of sinnes, so oft as you shall doo thes things, you shall doo them in my remembrance. (And saing thes last wordes the cupp is lifft vp and caused to be honored as we haue said of the host, that is to say, all together contrary to christes ordinance.

The vij. parte of the Canō of the masse.

In thes ii. partes is made the consecracion of the breade and wine. And in the consecracion of the

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the bread are added ij. wordes that are not in the euāgelistes, that is to say that word, enim, and that other Ex hoc oēs. And in the cōsecratiō of the wine are added ij. other, that is eterni, ad misterium fidei, which likewise are not in the euāgelistes. And it is to be marueled seing the desēders of the masse say, that with Christes wordes the consecracion is made, and that thei ought not to add or minish them, and so moch the rather as thei them selues say, that Christ gaue the powre of consecracion to thos wordes that he spake not to any other, how durst thei be bold to ad any one word. I will not now say that by this the sentence is changed. Neuertheles seing we ought not to vse any other wordes than thos same that Christ spake, because he gaue the powr of consecracion, to thos only and not to any other, as thei say, and that we cā not knowe certainly what wordes thei shuld be, but by the euāgelistes or by paule, And finding thos wordes that the canon doth add, neither in the euangelistes nor in paule, it is a great rashnes to add them. Here the Rational or cause teller of diuine officis, saith, that the apostels had the manner of the consecration from Christ and we from the apostels. And that it is not to be merueled though these wordes which seme added, be not found

found in the euangelistes, and yet spokē by christ:
 For the euangelistes for shortnes haue past ouer
 many things which the apostels haue supplied.
 And he giueth the example of the visiō which Paul
 declareth in the 1. to the corinthiās, that Christ aff 1. Cor. 15:
 ter his resurrection appeared to moo than v. hon-
 dreth brethern, of which visiō the euangelistes
 make no mencyon at all, and yet it was trewe. He
 alledgeth also that amōg the euangelistes one decla-
 reth one thing and a nother leauith owt the same
 &c. All this is trewe that the euangelistes haue leff
 owt certē things which were done, and allthough
 the one supplieth that which the other leaueth
 owt, this maketh not that we ought to add to the
 wordes of the euangelistes, chesely to them of the
 consecracion, to which wordes only, Christ (accor-
 ding to their oppinion) hath geuen powr to chan-
 ge the breade in to the body and the wine in to the
 blood, and not to any other. & who doth asserten vs
 that Christ spake this word enim and the other
 words aded that is to say, Ex hoc oēs and the
 other ij. that is to say æterni and misterii
 fidei. & we be certē of the appearing of Christ, to
 moo than v. hondreth brethern, because Paul, to
 whom christ did reueale it, hath writon it. But
 if Paul had not writon it, and finding it not in the

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gospell how could it be certainly known? And how shall we be bound to beleue it. Likewise this is the cause why things lefft owt by one euangelist are knowen, because a nother doth tell them, but if all had lefft them owt, how could we certainly knowe the? O sai thei, the church had it frō the Apostels, Saist thou so, how doest thou knowe it? I will not beleue the, how many things are sayd of the Apostels ad are attributet to the which neuer were? We might than affter this sort attribute to the

1. Corith. 11. Apostels what we wold. Paul writing to the Choryntes, teacheth them the forme of the dedication of the breade and the wyne, and sayth that he had it of the lord, and yet he putteth not in, any of thes wordes, and yet surely for all that he teacheth to consecrate well. Why than doth he not putt in thes wordes? Iff in the consecration there were nothing considered but the sentēce, it made no matter though some words were added or minished, so that the sentēce were not altered. But the consideracion here is of the wordes, that is to say, what thei be to which Christ hath geuen the powr to consecrate, and to them it behoueth not to add or to minish. All this I say according to their opinion. For thei wold that Christ shuld haue geuen the vertew of
consecr=

consecrating, to the wordes which he himselfe spake and not to other. And yet thes wordes, that I say are added, be neither in the euangelistes nor in Paule. Here must we say, that Paul taught not to consecrate well, because he spake them not. Or els iff Paul taught to consecrate well, that Christ spake not thos wordes. And if Christ spake them not, thei haue vsed a great rashnes that haue added them, specially, hauing that opinion that thei haue of the consecracion, that is to say, of the powr geuen to thos wordes only that Christ pronownced. Moreouer what is the cause that in the consecracion of the bread are not putt in thes wordes which christ pronouced, that is *Quod p uobis datur* which is giuen for yow, as Luke saith, or els *pro uobis tradet̃ ad frāgitur*, which is broke for yow, as Paul saith, as in the cōsecratio of the wine there be thes wordes, which shall be shed for yow and for many for the remission of sinnes, the body being no lesse geuen for our redemption than the blood? Why haue thei in this part maymed the wordes of the consecracion of the breade and not thos of the consecracion of the wine; let euery man Iudge if this ought to be done. But this is the best of the matter, that the defenders of the

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masse to mainteine it, say that that breade and that wyne is changed, the one in to the body, that is to say the bread, and the other in to the blood, that is the wyne. And are muche combered, because thei can not tell what is shewed by this demonstratiue, Hoc whan is said, Hoc est corpus meū that is to say, this is my body. If by this word Ho, be shewed the breade, the saing is false, because the breade is not changed in to the body, till all the wordes of the consecracion be vttered. Iff the body be shewed, it semeth that the body shuld be there before the wordes were spoken, and before the consecracion shuld be made. And we haue the like to say of the wordes of the consecracion of the wine, which thing is declared whan is said, Hoc ē. n. sāguis meus &c. Iff the wine be shewed, it is falsethat the wine shuld be blood. If the blood be shewed, it semeth that the blood shuld be there before the consecracion were made. & which thing cā not be. And therfor some say affter one sort and some affter a nother, and to be short thei knowe not what thei may say.

1. One saith that this Hoc. doth shewe partly to the sence and partly to the vnderstanding. And this is the meaning of thes wordes, this is

my body that is to say, that in to which this thing
 shall be transsubstantiate, is my body. And
 this is the opinion of Rychard of S. Victor in
 his booke of the trinitye. Certē other say that the
 withcomes of the breade are shewed, And this 2.
 is my body, is as moch to say, as in this is my bo-
 dy. Some other say, that this pronown, **Hoc**, is 3.
 taken materially, and doth not shewe any
 thing whan it is pronownced in the cōsecratiō.
 But christes wordes only are repeated. To 4.
 other the contray appeareth, ffor whan Christ
 pronownced thos wordes, he shewed some thing
 and did consecrate. Therfor now also, being the
 same wordes and hauing the selff same vse that
 thei had whan Christ spake them, thei shall ha-
 ue the selff same significacion. And euen as
 Christ than shewed some thing, so now must
 some thing be shewed. Innocentius the iij. 5.
 in his bookes of the office of the masse, doth hold
 that Christ cōsecrated with other words thā thes
Hoc est corpus meū and **Hic ē calix**
sāguinis mei. Some other haue said that the 6.
 powr of consecrating. is geuen to thes wordes,
 that is to say, that at the vttering of them is made
 the trāssubstāciacion. Some other say, and amōg 7.
 the rest master Durant, that Christ first did con-

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secrate with a diuine powr not knowē to vs, and
 affter he declared the fasshiō with which affter
 him mē shuld consecrate. For Christ blessed with
 his own powr, but we doo blesse by the vertu that
 he hath geuen to the wordes with which men cō
 secrate, that is Hoc est corpus meum
 and hic est sanguis meus. And whan the
 priest pronounceth thes wordes, the breade is
 changed in to the body, and the wine in to the
 bloode. There be other that say that Christ conse
 crated with other wordes than thes Hoc est cor
 pus meum, and that he consecrated
 whan he blessed. Peter cōmestor saith that Christ
 consecrated with thes wordes Hoc est cor
 pus meum and hic est sanguis meus
 but he spake them soffly to him selff and chan
 ged the breade in to the body and the wine in to
 the blood, and affter he repeated them with a
 lowd voice to the apostels. Other some say that
 Christ pronouncd the wordes twice, first to ge
 ue them the vertu of consecrating, and affter he
 pronouncd the same wordes to teach the apo
 stels the fasshon of consecrating, and this opiniō
 is litle differing from the former. Some other say
 that the breade and the wine are both consecra
 ted

ted together, that is to say when the wine is con-
 secrated, than is the breade consecrated and not
 before. Other some say that the breade first is con- 12
 secrated and after the wine. About the forme of
 consecrating of the wine, some say, as Bonauentu- 13
 re in the iij. of the sentences the viij. distinction,
 and many other, that thes wordes *hic est ca-*
lix sanguinis mei be of the substance of
 the forme of consecrating the wine the other
 which be added, that is to say, *Noui & æter-*
ni testamenti, be only to furnish. Thomas 14
 of Aquine in the iij. part of his somm, saith that
 all thes wordes be of the substance. Scotus saith 15
 that being vnknewen for certenty whether thei
 be of the substance of the forme or not, that men
 ought not to determine that it shuld be so, but
 thei ought to say all, as iff thei were of the sub-
 stance of the forme, albeit that comonly the do-
 ctors agree with Bonaventure. And here is to be
 noted that according to the opinion of Scotus, it
 is not yet knowē what shuld be the wordes of cō-
 secracion of the wine, but in part. It is sure that
 he said the truth, that neither he nor Bonaue-
 nture nor Thomas of Aquina nor as many moo-
 scole doctors as be defenders of the masse, euer
 knewe certenly the very point which

THE SECOND.

shuld be the partes of consecracion, And this is the profe theroff. For iff thei had knowen it, there shuld not haue bene so great a diuersitie and confusio[n] of opinions as we haue sene. And we could yet, (iff we wold) speake of others. This their so gret diuersitie, sheweth plainly that thei neuer knewe it nor neuer were certen of the matter. And it is most certen that iff the opinion that thei defend were trewe, there shuld neuer haue bene so many and so diuers opinions.

What a vaine thing is it than to say that by the vertu of certen wordes shuld be made a changing of the breade and the wyne into the body and blood of Christ, which thing not withstanding by the holy scripture cā not be shewed, that is, that by the vertu of certen wordes the substance of things shuld be chāged, and of the other part not to knowe or not to be certen which shuld be thos wordes? Thei speake also in such sort of this consecratio[n], that affter their owne opinion, the church or the peple that heare the masse are neuer certen whether the consecracio[n] be made or not. For the master of sentenciis saith in the iij. that the heretikes can not bring it to passe, that is to say, to consecrate. And also he saith, yow must haue the intent, for otherwise
yow

yow consecrate not. And who can be certen, either of the faith or of the intē of him that celebrateth? Surely no man, being such things in the consciens of man which none seith but god and he that celebrateth. Therfor the peple that heare the masse, is neuer certen whan the consecracion is made and whan not. The cause whi this confusiō is amōg them, first is because thei knowe not properly what maner of thing consecracion is. For consecracion meaneth one thing, and thei thinck it shuld haue a nother meaning. Besīdes thei beleue or at the least cause mē to thinck that thei beleue, and thei preach the same as an article of the faith, that that breade and that wine is changed thone in to the trow ād substāciāll body of Christ, (that is to say the breade) the other (that is to say the wyne) in to his blood. And thei say that Christ really in body ād sowle, as gret and as thick as he was vpon the wood of the crosse, and as now he is in heauen, is wholly in that litle host and wholly in that cupp where the wine was. And thei will that here there shuld come to gether many miracles, and thei hold that this meruelous change, which thei call transsubstanciāciō, shuld be done by the vertu of thos wordes of the consecracion, And thei will that consecrāciō doth meane chan-

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ging of breade in to the body, and of wine in to the blood, made with thes wordes. So that they make this consecracyon, as the inchanters were wont to make their inchantmets with certē wordes, wich they (being deceiued by the deuēl) thinck to haue vertu to worke certen wōderfull effectys. So doo they, that thinck with thes wordes spoken softly ouer the breade and the wyne, to change by vertu of the same, the bread and the wyne in the body and blood of Iesus Christ.

Thes ij. be the causes why they know not with what wordes, the consecracyō is made, nor whā it is made. ffor hauing that opinyon that they haue, that is to say, that there is made that merue-
lous change of bread ād wine, thes wordes hoc est corpus meum, make than the difficul-
tye, and they knowe not what thing is shewed by this word, hoc. For iff the breade be shewed the saing appeareth fals vnto them, because the breade is not the body of Christ tyll all the wor-
des be spoken, and whan they shewe the breade, the wordes be not yet spoken. Than seing the bo-
dy is not yet there, there can not be shewed by this word, hoc, the body which yet is not. And
if they say, they shewe the body by this, hoc, that saing hoc est corpus meum semyth
to them vntrew likewise, for seing the body is not

yet there in that host, it can not be shewed in it.

And thus not knowing how to make trewe that saing, what soeuer sort they shuld speake it, they goo about writthing it a thousand maner of wayes and wold sayne help the matter if they could, but they fynd not the way, for god will not. As it chanced to Pharaos coniuers that could not doo that they wold. So thei wold (yet for all that holding that opinyon they hold, and for to geue credyt to the masse) they wold yet, I say, make that saing agree with this theyr opinion, but there is no meanes how. Let them turne it yet as they will, theyr opynyon standing, Christes saing *hoc est corpus meum* cannot be made trewe. Thā theyr opynynō is most false, which cā not stād with gods truth that is to say, his word.

Exo. 2.

It is chanced also to them, as to thos that wold haue bylded the gret tower of Babilon and haue made it meruelous high, as it is writon in Genesis, *Gene. 11.* but god confused their tonges, that one dyd not vnderstand a nother, although that all did agree to the bylding of it. Euē so it hapnyth to thes carpēters or builders of the masse, wich also wold if they could, liffit it vp euen to heauen and make it be cownted as a godly thing, and an high worship. And thei all are agreed to this workmanship. And because they see that iff thei

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Mat. 15.

hold not that the trew body of Christ is in the
 host and his trew and naturall blood in the cupp, the
 masse shuld not be in price or any estimation, but
 rather by and by shuld decay, therfor aboue all
 things thei take hede to this to perswade and by all
 meanes thei can, to make the peple beleue that
 Christ is really and bodily in that host and that
 cup. Neuertheles god hath confused their tōgs and
 their mindes in to so many waies and opiniōs, in
 to so diuers fancies and spechis, that the one is disa-
 greing and cōtrary to the other. This is now a pla-
 in and a manifest tokē that this workmāship plea-
 seth not god, and finally shall fall to the grownd,
 to the intent that the saing of Iesus Christ may be
 verified, that eueri plantinge which the heauinly
 father hath not planted shall be rooted vp. We
 doo not now intend to goo abowt to proue here
 that that their opinion is false, that is to say that
 the breade and wine shuld be changed, the one in
 to his body, and thother in to his blood, because
 we shuld make to long a digression from our pur-
 pos. But with gods fauor, when we haue ended
 this discours of the masse and the masse booke, we
 will in the end of the boke ioine to it a plaine ser-
 mon of this matter in the which we will proue the
 treuth. And for this time we will make it onli ap-
 peare,

peare, that thei vnderstōd not what consecraciō
meaneth. Therfor we must vnderstōd that Cō
secrare affter the holy scripture, meane. h not
to chāge one thing in to a nother by vertu of cer
ten wordes, as thei take and vnderstand the conse
cracion of bread and wine, minding that it shuld
be a changing of their substances in to oher sub
stancis, that is to say, in to the body and blood of
Iesus Christ. For a thing that is consecrated, is not
marred or desiroied, that it shuld not be any mo
re the same that it was (as thei say of the breade
and wine, that thei remaine no longer affter the
consecracion, but are vndone and desiroied, and
be no more that thei were) but the thing that is
consecrated, remaineth the seiff same that it was
first, and is not altered in his substance, but only
is dedicate or appointed to a certen holy vse to
the which first it was not appointed or ordeined.
This is the meaning of consecrare As for ex
ample, And howe is said to be cōsecrated to god,
whan it is appointed to some holy vse, as a man
wold say to the preaching of gods word to the ad
ministracion of the sacraments and to comō pra
ier. Euen so man is consecrated to god, whan he
is dedicated and appointed to an holy and secured
vse of gods seruice. All christians be consecrated

THE SECOND

to god, that is to say, dedicated and appointed to his seruice, which is an holy thing, because they be the trewe temple of god, in the which he dwelleth with his holy spirite, as S. Paul saith in many places. Now it appearith that the man remaineth still the same and is not changed in substance, because he is consecrated to god, but only is dedicated and appointed to gods seruice, to which he was not first appointed. This which we say, we say not of our selues, but out of the holy scriptures in many places, as in Exodus numerus, leuiticus. It is writton in exodus, that euery first borne male shuld be consecrate to god as well of men as of beaſtis. Also that Aron and his childern were consecrated to be priestes. It appearith in numerus as well of men as women that were consecrated to god. In the last of leuiticus where is spoken of the consecracion of men and of feldys and vniuersally of eueri consecrated thing. It appeareth that that consecracion doth not meane to change one thing in to a nother with wordes, but meaneth to dedicate and appoint, and as a man wold sai to appropriate a thing to god and to an holy vse. Euery thing that is consecrated to the lord, saith god, whether it be mā, be aſt, or felde, shall not be sold nor can not be redemed.

1.cho. 3.

2.cho. 6.

Ephe. 2.

*in ad moy
sey. vniuers
habuerit
maſculin
Exo. 13. 29.*

num. 6.

leuiti. 27.

lemed or rāunfomed. And thes were the conse-
 cracions made in the lawe, which although we
 doo not now vse, yet neuertheles thei giue vs to
 vnderstand, what **Consecrare** meaneth, and
 that it importeth nothing els but to dedicate
 ād appoint a thing to an holy vse. And so we will
 say of the consecration of breade and of wine,
 that it is no changing of their substanck made by
 vertu of wordes, but it is an appointing to an ho-
 ly vse, that is to say that thei shuld signifie and
 bring to our remembrance the body and blood
 of Christ how he gaue them for our redempcion.
 As he him selff said whan he instituted this holy Matth. 26.
 sacrament of breade and wine, saing that thei Marc. 14.
 shuld doo this in his remembrance. & we haue be- Luc. 22.
 ne long in this our talk, which we haue done, for 1. Corint. 12.
 the ignorant and not for the lerned, and becaus
 the matter is waighty.

THE III. CHAPTER.

This examineth the viij. part of the canon and de-
 clareth how he that saith the masse, vsur-
 peth that office that is Christes, and also
 saith a most wicked praier, which is a
 gret wrong to Christ.

11 **T**He viij. part of the canon, is this, that is to
 12 say, ~~Wherefor~~ we thy seruantes and thy
 13 holy peple, remembring vs of christ thy
 14 sonn our lord of so blessed a passion and resurre=
 15 ction from the deade, and of the glorios ascension
 16 in to the heauens, doo offer to thy most excellēt
 17 maiestie of thy rewardes and giffes, the pure
 18 host, the holy host, the vnspotted host. (and here
 19 saing thes wordes are made iij. crosses ouer the
 20 host and ouer the cup consecrated, to gether,
 21 that is to say ouer both of them. And affter he ad=
 22 deth) Holy breade of life euerlasting and the cup
 23 of continuall helth, (And here ij. other crosses be
 made, the one whan the bread is named ouer the
 same host, and the other ouer the cupp whan the
 same is named.)

In this viij. part, is affirmed that the priest and
 the peple by the remembrans that thei haue of
 his death, resurrection and ascension, doo offer
 vnto god that host and that cupp consecrated,
 which be, as thei think, the trewe body and very
 blood of Christ. But where is it fownd in all the
 whole scripture that Christ or god did euer or=
 dein that either the priest or the peple shuld offer
 vnto god the body and blood of Iesus Christ? In de
 de

de we find that we ought to make a memory of
 such an offering as christ hath made. And there-
 for he hath ordeined this sacrament to thintent
 that we shuld vse the remembrance of that obla-
 tion. But that we ought to offer to god either
 the body or the bloode of his sonne, that hath god
 not appointed vs, nor yet Christ nor any Apostel,
 euer made mencion of it. For this office to offer vn
 to god the body and blood of christ, belongeth on-
 ly to christ, who is the high and euerlasting priest,
 and it belongeth not to vs. And the same christ
 hath done it ones for all, when he was offered and
 died vpon the crosse. And it nedeth not to doo it
 offerer, because that that only time hath suffised
 to satisfie god for the sinnes of all the elect. And
 that which we doo now in the sacrament, is not
 the offering of Christes body and blood but is a me-
 mory of that offering. And who knoweth not,
 that the memory of a thing, is not the selfsame
 thing, but a remembrance of it? And if any wold say
 for all this, that it belögeth to christians to offer
 christ in the sacramēt, because Peter saith that the
 Christians be an holy priestthoode, to offer spiritu-
 all offrings acceptable to god by Iesus christ, To
 this I say, that Peter meaneth not here to speake
 of the sacrament, but meaneth of thos hostis, that
 is to say, spirituall sacrifices, the which not only

Heb. 7.

9.

10.

THE SECOND

the priestes, but all christiā may and ought to offer vnto god, accepted by Iesus Christ. And the hostes or sacrifices, we be first our selffes, which ought to offer our selues vnto god as. Paul exhorteth to the romans, saing, I pray you that you will giue vp or offer your bodies an holy, liuing, and pleasing host vnto god, which is your reasonable seruing of god. This sacrifice is made bi deniēg of our selues, besides that, praisses, thankesgeuing, praier, allmes deedes, and to be short, all duties of Christiā deuociō, be sacrifices. And to proue that this is trowth, Peter speketh not here to the prestis only, but he speaketh to all the christen people and to all the faithful whom he calleth a chosen people, a kingly presthode &c. The prest that saith the masse, vsurpeth the office that belongeth only to christ. But we will speake of this yet more largily in the iiij. part.

There foloweth further more in this part, a praier, that is to saie, Vpon which things (or els) vpon which giffes (and speaketh of that host, and that wine cōsecrated, which after their opiniō are the trewe body and the naturall blood of Christ) vpon the which things (saith he) vouchsaue to looke, with an helpfull and a fauorable

cowne

countenance, and to accept them as thou didst
 vouchsaue to accept the giffies of thy iust ser-
 uant Abel and the sacrifice of our patriarch Abra-
 ham and that holy sacrifice, vnspotted host, that
 thy high prest Melchisedech did offer vnto the.
 Thei that haue made this praier, and that which
 foloweth, which is the ninth part, either thei by-
 leued not that Christ shuld be in the host, or in
 that cuppe (and so be heretikes affter the opinion
 of defenders of the masse, which hold as an arti-
 ckle of our faith that Christ is really in the Sa-
 crament) or els, if thei byleuid it, thei haue spokē
 most solisshly and wickedly. For in this praier, is
 desired that god wold accept the body and bloo-
 de of Iesus Chrst, as he accepted the giffies and
 sacrifices of thes iij. that is to say, of Abel, Abra-
 ham, and Melchisedeck, which were plainly men,
 and not without sinne (although iust by gods gra-
 ce) and had nede of the forgeuenes of sinnes. Iff it
 be so thā (as in dede it is) how doth this praier desi-
 re of god, that he wold accept the bodi and blood
 of Iesus Christ his soñ, as he accepted the sacrifices
 of thos 3. As though his own sonn were not more
 accepted, but rather lesse accepted thā the sacrifi-
 ces of thes 3. which were sacrifices of vnreasona-
 ble beastes and of plain creatures. And who dow-
 teth that

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the body and blood of christ is without measure more accepted thā as many sacrifices as euer we re made in the world? Yea who dow:het that all the sacrifices all the offerings, all the seruices, all the good workes of thes iij. fore named, and of all other mē that euer pleased or were acceptable to god, were accepted by iesus christ, by his body and by his blood by the which, god is pacified with vs? who dow:eth this but the infidel and the wicked man? And this praier desiereth that god would so accept the blood of his son, redemer of the world, as he did the blood of beastes. Ah blasphemous praier. The be thos great misteries that this canon hath, which Willia Durant expowndeth with so great reuerēce. But some man may parauenture say, that there is not desiered in this praier absolutely that the body and the blood of iesus Christ for them selues, shuld be acceptable to god as the sacrifices of thos iij. holy men, because there is no dow:, but that thei be more acceptable, for them selues, thā all the sacrifices of all mē of the world. But there is desiered, that thei may be acceptable to god for vs, and so is the praier to be vnderstood. This answer semeth subtle, and som contentios man might parauētūre shew him selff stowt with it, but it is nothing worth. For let them say
what

what thei will, it shall be allwaies inconuenient.
 ffor iff they wil desyre that the body and blood
 of Ihesus Christ (for them selues) shuld be accep-
 table to god, as the sacrifices of simple men, no
 man wil euer say, that this shuld be conueniente.
 And euen so shall it be inconuenyēt also to pray
 that the body and the blood off Ihesus Christ,
 shuld be accepted, for vs as the sacrificyes of thos
 iij weare. Because it is very cōuenyent that thei
 shuld be moch more acceptable to god for i vs
 than the sacrifices of thos iij. ffor because the bo-
 dy and blood of Ihesus Christ haue obteyned vs
 forgeuenes of sīnes, redemption grace and euerla-
 sting liffe, a thinge that thos sacrificyes could not
 doo to thos iij. that dyd them. Thos sacrificyes we
 re in dede fygures of Christ, but they dyd not ta-
 ke away sīnes nor gaue not helth as S. Paul saith
 to the hebrews. Here *Williā Durant* sayth in his
 ratyonall, that this word, *ficut*, doth
 meane likelynes and not quantytye.
 But this is nothing worth, for iff we shuld offer
 ony gyfft that were a playne creature, we might
 ask this: But the sonn of god is offered, who cā
 not but be more accepted to god withowt compa-

He.x.

THE SECOND

riſon than thoſe ſacrifices. This prayer is fond, and
is, as if for a great prince that had infinite riches,
ſome friend of his would deſire and pray god that
he would make the ſame prince as rich as a priu-
ate citizen. Such a prayer, ſhould be ſcorned worthy
and ſuſpect, euen ſo is this. And abſolutely to him
that well conſidereth the matter, he that made
this prayer, did not believe that the body and blo-
od of Chriſt ſhould be really in that hoſt and cupp,
but beleued that there was only bread and wi-
ne, euen as in baptiſme we haue no change of the
water but the water remaineth water as before,
although it be a ſacrament which it was not be-
fore. Yet to be a ſacrament doth not change the
water, as concerning the ſubſtance. Euen ſo the
bread and the wine in the ſacrament remaine bre-
ad and wine ſtill. For if he had thought that the
body and blood of Chriſt had bene in the ſacra-
ment really, he would neuer haue made that pra-
ier, for it is to fond. If Chriſtes body and blood
be there, and he beleued it not, it followeth, accor-
ding to their opinion, that this prayer is here-
ſy.

THE IIII. CHAPTER

Here is examined the ix. part of the canon
which

which is most wicked it examineth also the
x. part, which is foliſh and ſpeaketh againſt it ſelf.
And it examineth alſo the xi. and laſt part of the
ſame canon.

THe ix. part of the canon is this praier, On
our kneis we beſech the Allmighty god,
command that theſe things (that is to ſay that hoſt
and that which is in the cup) may be caried by
thy holy Angels handes, to thyne high altare, in
to the ſight of thy diuine maieſtie to the intent
that as many of vs as ſhall receiue of this parta-
king of the altare, the moſt holy body and blood
of thy ſonn, may be fullfilled with euery heuently
bleſſing and grace thorow the ſame Ieſus Chriſt
our lord. (And here are made iij. croſſes. One vp Maſſe pry
on the hoſt whan the body is named, another o-
uer the cupp whā the ſame is named, the third is mani-
feſtly made croſſing himſelf) And at this praier the
preſt boweth him ſelf a litle but he ought to kneele
downe, ſeing he ſaith that he prayeth vp on his
kneis, and yet he doth are moſt de-
not kneele but only boweth him ſelf. As in uowly at
the firſt part of this canon, he ſaith alſo maſſ which
that he kneleth and yet he kneleth not. And thei can not
here William Darrant vpon theſe wor- denie,

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- des, that is to say, command that thes things may
 be caryed by the handes of thy holy Angel, vpon
 the high altare &c, sayth that they be of so gret
 depth, that mans vnderstanding is veri hardly
 sufficient to enter in to them. And minding to ex
 pound them, he bringeth furth first, Gregories
 wordes registerd in the decree of consecracyon
 the 5. distinction Cap. **Quid sit sanguis.**
 And because he semed not satisfiied, he bringeth
 furth iij. other expositiōns. the first is that that
 word, **Hec**, that is to say, thes things, may me
 ane, not the body and the bloode, but the suppli
 cacyons and prayers of the faithfull, which pray
 ers the angels offer vnto god. And than he geuyth
 a nother significatiō, wich doth not satisfie hym.
 And affter he geueth also the third, that is this.
- Command that thes things, that is to say the mi
 stycall body of Christ, which is gods warfaring
 church, may be caryed to the high altare that is
 to say, to the victorios church, and that by the hā
 des of thy holy angel, that is to say, of christ who
 is an āgel of the great cōūcel as Esai in the ix saith
 He addeth yet a nother, which for shortnes i will
 lett passe. It is an hard matter surely to defend
 an vniust cause for a man is constraind to say
 many things that be not to the purpos. Id ne
 deht

PART.

51

Let not here that master Durāt shuld find owe
so many glooses. For the canon speaketh, whan
it sayth, thes things, of the host and of the wyne
consecrated, as it spake before in the other pra-
yer, and speketh not neither of the praiers nor of
the mysticall body, ffor it made no mencion nei-
ther of the one nor of the other in the tother pra-
ier. And desyring in this prayer that god wold cō-
mād thes things to be caried by the hādes of his ā-
gels, ther is shewed by thos wordes (thes things)
the selff same off which he spake off, in the other
prayer immediatly going before. And iff he
shuld haue ment of other things, it shuld not ha-
ue bene to the purpos. More ouer iff it shuld ha-
ue ment of the prayers or of the mysticall body,
thes wordes shuld not haue bene of so gret depth
as he sayth. Yea they shuld haue bene very easy
to vnderstand, which is against Durant hym selff.
Therfor than the canon speaketh of the host and
wyne consecrated, which be, as they thinck, the
very body and the very blood off Ihesus Christ,
and desyereth that they may be caryed and prese-
ted vpon gods high altar, that is to say in heauen
in gods sight. What a tale is this? that Christ
huld be caryed by the hands of angels and pre-
ented in to gods sight? Is not Christ now by hym

THE SECOND.

He. x.

self, present in heauē in the sight of the father without being caried ad presented bi the āgels? What, the article of our faith sayth that he sitteth at the right hand of god, and Paul to the Hebrews saith that he sitteth there continually, what nedeth it than to cary hym where he is already? Iff any mā wold say that the angels may cary hym so farr as he is in the sacramēt, because that affter that sort he is on the earth. This saing is a very mōster ad vanytye, for Christ so farr as he is in the sacramēt, because he is there vnpartably, as thei thinck, he is there in such sort as he cā not be caried as the scole mē thē selues say. More ouer iff he shuld be caried forth affter such sort as he is in the sacrament, it were necessary that the angels shuld cari the sacramēt in to heauen, which is neuer sene. I haue said now that he that hath put in thes ij praiers in to the canō, bi the talcke that he maketh, doth shewe that he by leueth not Christes corporall presence in the sacrament, as we told yow in the former chapter. For iff he had bileued it, he wold neuer haue said such wordes, iff he had had any vnderstōding. He than that made thes praiers, the opinion of thes scole men standing, is an heretike. And master Durant to defend the canon, because he sawe, that thes wordes according to his opinion

could not stand, he magnifieth them as diuine things, but it neded not being mens wordes and not of the holy scripture, so moch to magnifie them, and to defend expresse errors, desiring to make them holy matters, as he is forced to doo in that his rationall or reason giuer.

The x. part is the Nemento in which the dead are praied for. And thus it saith, Also, o lord, haue in thy remembrance thy seruants men and women (here is made a particular remeberans, for ceren particular dead folkes, as like him that saith masse, and affter is added,)

The which are gone before vs with the signe of faith, and slepe in the slepe of peace. To thes, o lord, and to all thos that rest in Christ we pray the that thou wilt grant place of comfort, of light and of peace thorough the same Christ our lord Amen.

Here master Durant in the expoficion of this part, saith, that on the son day thorough our lordes resurrectiō, it is thought that the sowles shuld haue rest. He meanith, I think, that thei suffer not the paines of purgatory, but the other daies thei doo. O master Durant it is very honest that the sowles in purgatory also shuld kepe the feastes. But I meruel why thei haue not

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Esay. 53.

Gala. 4.

Colos. 2.

rest also on the friday, on which day our sauior
suffered to take from vs the paines that we had de
serued, as the scripture saith in so many places
and chesely in Esay the Prophete, where it is writ
ton that he hath borne our gressses, and that the
lord hath layed vpon him all our iniquities, and
how he was beaten for the wickednes of the pe
ple and other such saings which be there. Thapo
stle Paule wold not that there shuld be differen
ce of dayes in Christes church in this life. And re
buked the galathians who obserued dayes. And
he wrote to the colossians, Let no mā iudge yow
in meate or drinck, or in part of an holy day, or
of a newe moone, or off the sabboth dayes &c.
And shall we put difference of dayes in thother
liffe? Not withstanding this is not of the canōn,
but master Durāts. And to returne to this prair
of the **Memento**, me thincketh that it is fo
lish and vnsauery, and that it speaketh against
it self. Because first it cōfesseth that the dead doo
slepe in the slepe of peace, and that thei rest in
Christ. And not withstanding affter it desireth
that god wold giue them place of comfort, of lig
ht and of peace. Iff thei slepe in the slepe of pea
ce and rest in Christ, haue thei not the place of
peace? What nede yow axe that thos that slepe
in

in peace shuld haue the place of peace? Is it not
 all one to slepe in peace and to haue the place of
 peace? To rest in Christ and to haue place of com-
 fort? If the sowles be tormented in purgatory,
 be thei not dead in torment? How rest thei than?
 peradventure the defenders of the canon will an-
 swer that this praier meane: h of the body, whan
 it saith that the dead slepe, and not of the sowle.
 Let it be so. For the sowle in deede slepeth not but
 only the body. But it saith also that thei haue qui-
 etnes and rest, which spech can not be conuenien-
 tly vnderstand but of that part that may be tro-
 bled. What rest shall that be to rest in that part
 that can feele no maner of thing without the
 sowle and to be trobled in that part that in deede
 felih and l. ueth? Whan thei say in their seruice
 for the deade, requiescant in pace, surely
 thei meane to speake of the sowle and not of the
 body. For as moch as it nedeth not to pray that
 the body of the dead shuld rest, because that of
 necessitie it doth rest. But the sowle may, as thei
 thinck, haue troble and paine in purgatory. And
 therfor thei pray that thei may haue rest as con-
 cerning the sowle. S. Iohn in thapocalips whan
 he saith blessed are the deade that dye in the lord
 why doth the spirite say that from hens forth thei

Apoc. 14.

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rest from their trauaile? will we say that he should speake of the rest of the deades body and not of the soule? If he speake of the body what prerogative haue the bodies of the iust vntill the day of Iudgement more than the bodies of the wicked? The one and thother doo rest equally, and there is no difference in this point. And yet I hon-
~~maketh~~ maketh a difference betwene them, for he calleth them the dead in the lorde that is to say, the Iust blessed. And why blessed? because that from hence forth thei shall rest from their trauel and be in quyet, geuing to vnderstand that the other doo not rest fro their trauaile but haue more thā euer thei had, because thei be damned to euerlasting paine. So that whan the quietnes of the Iust is spoken of, it meaneth of the quietnes of the soule and not of the body. Being than thus, that this praier in one part affirmeth that the iust slepe in peace and rest in Christ, and in a nother part desireth that god wold geue them a place of peace and comfort, appeareth that plainly it speaketh against it selff.

” The xi. and last part is this. To vs sinners thy
 ” seruantes that trust in the multitude of thy mer-
 ” cies, vouchsafe likewise to giue some part and cō-
 pany

pany with thy holy Apostels and martirs, with
 Iohn, Steuen, Mathy, Barnaba, Ig-
 natius, Alexander, marcellus, pe-
 ier, felicitas, perpetua, Agatha, Lu-
 cia, Cecilia, Anastasia, and with all thy sa-
 intes in whos felowship we besech the admitt vs,
 not as a regarder of desertes but as a giuer of par-
 don through Christ our lord Amen.

And thes wordes are said somwhat with an hi-
 gher voice to the intent that thei shuld be som-
 what hard. And the prest knocketh his brest, re-
 presenting (saith master durant) the contricion
 of the these that rebuked thother these. And A-
 mē, is not answered, partly because the angels
 that euer be assisient doo āwer the seluis, ād par-
 tli for o'her causes that he him selff alledgeth. See
 what reasōs thes be of the masse, vaine and to no
 purpose. For if Amen be not āwered because
 of the assisience of the angels it foloweth that in
 the masse, Amen shuld neuer be answered, for
 the angels, as thei thinck, be alweies assisient.
 He sheweth also the cause why Steuen is put the-
 re accompanied with Iohn before mathy ād barna-
 bas, ād whi memori is made of Iohn ād not of the
 other Apostels. Without doubt this canno being

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made and affter put in to the masse, for such causes as William Durant alledgeith, thei may boldly take it owt of the masse and the masse booke, withowt any scrupulositie, sauing thos fewe wordes of Christ that are there. For the masse shall be lesse beastly, althoughe it be esteemed for the chiefe and bewtifullest part, seing that it is altogether full of supersticions, beside the multitude of iniquities and blasphemies that be in it. And he that wold axe why mencion is made in this place raither of Ignacius, of Alexander of Marcellinus and Peter, which was a nother, than Peter the apostell, and so furth of thes particular holy women and martirs than of thother saintes men and women, I knowe not what thei shuld answer, being so many other besides thes here named. It is said that certen desired with great earnestnes, of the popes, to put in there in this canon s. frances, but it was not granted them, I thinck for this cause least thei of s. Benet, of s. Dominik, of s. Austen and of other sectes shuld haue start vp and also haue desired to put therein their saintes men and women, as a man wold say, s. Peter the martir, s. Catarin of Siena, who had the marks of Christes woundes as s. frances had. And iff not thes, yet at the least the heades of their orders. I doo

not

not willingly tell thes things, but thei be of greater importance than some thinck. There foloweth after also in this xi. part, By the which (that is to say by Christ) create, hallow quicken, blesse and make thes things, O lord, allweyes good unto vs. And here saing thes wordes, thei make iij. crosses ouer the host and the cupp together. And the cupp being vncouered and the host take in hand, there is added, By him, with him, and in him (and there is made iij. other crosses ouer the cupp and ij. other betwene the cupp and him selff that sayeth the masse, saing) And to the, god the allmighty in the vnitie of the holy goost, be all honor and glory. (So that there are in all, viij. crosses in thes fewe wordes. And master Durant, according to his accustomed maner geueth a reason of euery thing. And what reasons be thei? Follissh and vaine. And surely iff thei that made all this canon, (I say thei, because it was not made all at once, but at sondry times, and of sondry men) were not moued by more reasonable causes, than a great part of thos reasons that he rendereth, thei were meruelos lightly moued. For the masse should haue bene lesse blasphemous than it is if thei had bene lesse owr. And iff thos crosses haue so many significacions, surely thei had great aucto

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ritie that ordeined them, chesely that making so many of them in this masse thei haue not allweies like significacions, but now this, now that according to the diuersitie of places where thei be made.

THE THIRD PART.

This third part of the boke is from the end of the Canon, to the end of the masse, which is diuided in to iiij. chapters.

In the first is declared that the saing of the praers in secret, and to will that he shuld answer Amen that neither vnderstandeth nor heareth the praers as it is in the masse is a folish thing. with owt reson and against that which S. Paul saith. Also that the praier that is said affter the Pater noster ought not to be said in secret as it is. And that the making iiij. partes of thost and mingling thone of them with the wine is not conuenient.

The first chapter.

Exhan

WHan the canon is ended, per omnia se-
cula seculorum is said with a lowd
voice, that euery mā may heare, and Amen is
answered, which wordes ought to be ioined with
them that goe before, which be the end of the sa-
me canon that is to say, By him, with him and in
him, and, to the father all mighty in the vnitie of
the holy gost, be all honor and glory, affter the
which wordes this doth follow, per omnia
secula seculorum, to the which is answe-
red Amen But I aske thes men that haue orde-
ned that this per omnia secula seculo-
rum shuld be said a lowd, and affter Amen
shuld be answered, and all the rest that goth be-
fore thei will that it be said in secret, that no man
shuld heare it, but he that saith the masse. To
what purpos, I say, will thei that all the peple
which are present at the masse, or the clark in ste-
ade of them and of all, shuld answer Amen,
whan thei vnderstode nor hard no maner of
thing that was said in that praier that goth be-
fore this per omnia secula seculorū?
How can Amen be answered by him that

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vnderstandeth not nor heareth that that is sayd?
 what doth, Amen, meane, but so be it: And a
 how can a mā say, so be it, that is to say, acoording
 to that which is sayd and desyered, iff he vnder-
 stand not what the prest sayd and desyered? But
 let vs put the case tha t the prest dyd blasphemie
 or desyred certen cursinges in the stede of ble-
 singes, what ā āswer shuld this be to say Amē
 that is to say, so be it? Is this a reasonable matter
 that the peple shuld say Amē and confirme a
 thing that they vnderstand not? s. Paul in the 1. to
 1. Co. 14. the Corinthians saith expressely that a man can
 not answer Amen, except he first vnderstand
 the thing that is spoken. And thei care not to ma-
 ke a mocking stock, of the poore peple, I will not
 say of god. And this is not done here only but twi-
 se besides, that is to say affter the secretes that
 goo before the preface. For the prest saith them
 soffly and therfor thei be called secretes ād whan
 they be ended, the prest sayth per omnia
 secula seculorum? And he answereth A-
 men, that neither vnderstode nor hard what
 was sayd. And the like is done in the prayer that
 foloweth the pater noster, which is sayd so
 ffly,

ffily, And whan that is ended, also, per omnia secula seculorum is said, and Amē is answered. It shuld be lesse euil, that the prest who saith thes praiers in secret, and who knoweth what he said (iff he vnderstand the latin him selff) shuld say Amen, and not make him to answer that knoweth not what he said. Al be it oft times it hapneth also that the prest him selff knoweth not what he hath said because he vnderstandeth not the latin, and yet he saith Amen. And surely the masse is not worthy any o ther ministers than such like, that is to say, Ignorant and that know not nor vnderstand not what thei them selues doo. Than next affter soloweth, Oremus, preceptis salutaribus moniti, and that the pater noster, which M. Durant saith, hath vij. petitions for Christes vij. wordes on the crosse, and for the vij. wordes of the blessed mother, and for the vij. giffes of the holy goost, for the vij. beatitudes, and for to flee the vij. deadly sinnes. I meruell that he put not in the vij. planettes of heuen, the vij. starres, and the vij. spirites of the apocalipse, the vij. canonicall howres, the vij. daies of the weeke and as many seuens as are sownd in the scriptures. I shuld spe-

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ake also of the vij. yoyes of our lady, but it is not
fownd in the scripture. And from whens is it ga-
thered, that for the seuenfoldnes Christ hath or-
deined that in the paternoster shuld be vij.
petitions? Thes are the grownd workes of the ma-
sse. whā our sauior taught his disciples the pater-
noster had he euer any thought of the seuen-
foldnes, of the which the rationall or reason ge-
uer without reason speaketh: I say euen vprigh-
tly that I neuer red booke more contrary to his
own title, than this. It is called the rationall, or
reason giuer, but it is the most without reason,
and the foliſhest thing that euer I saw. And ge-
ueth to vnderstand that the masse is an vnreaso-
nable composciō, and an hotchpotch ill sauored
ly Iombed to gether of diuers mens fantasles.
Thes his reasons that he rendereth tend to no o-
ther end than to gyue auctoritie to the masse, and
to perswade that it is a thing full of secretis and of
diuine misteries. But let him reade it that is min-
ded to loose the time, as they do that goo to the mas-
se. Affier the Pater noster is said this praier,
” We besech the, O lord, deliver vs from all the e-
” uels, past, present, and to come, and at the request
” of the blessed and glorios continuall virgin mary
mother

mother of god, and of the blessed apostels, Peter,
 Paul and Andrew, and of all thy saintes, giue vs
 peace in our daies to the intent that being helped
 by the help of thy mercy, we may be both free
 from all sinne and sure from all trouble, by the sa-
 me our lord Iesus Christ thy sonne who liuith and
 reigneth with the in the vnity of god the h. goost.
 And this praier is said in secret, and I see no caus
 why it should be said in secret. The rationall or re-
 son giuer saith that this silence signifieth the sab-
 both day in the which the body of the lord did
 rest in the graue. For thā nōc did preach: he saith.
 And a fore in the title which is of the paier no-
 ster and the exposition therof he allegeth a no-
 ther cause, that is, that this praier is sayd softly
 in token that christ sometye did hold his peace
 in his preaching. O vaine reason. And why can it
 not signifie, whan he held his peace vnder Cai-
 phas, Herode and Pilate as well as the silence in the
 sermon? and why is it not said with a lowd voice,
 to signifie that christ sometime cried out, as whā Mathei 27.
 he cried on the crosse, Heli, Heli: and whā also pre-
 aching he cried if any be thirst let him come to me
 and drinke. And the rationall a litle affter, saith
 that be cause we be not worthy to deserue the for-
 giuenes of the things past, present and to come,

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except it be geuen vs by the praier of the blessed virgin Mary and of the blessed Peter and Paul and thother saintes, therfor we do call them here to our help. But I aske by whos intercession are sinnes forgiven? by Peters, Paulis or the saintes all which had their sinnes? Iff this praier intend that, that the rationall saith, it is blasphemous, as though we deserue not pardon except by the blessed virgin and of the blessed Peter, Paule, Andrew and other saintes? And where is this sownd in the holy scripture, that we deserue not forgiuenes of sinnes, but by the praiers of saintes? How doth this rationall knowe this? How can we surely speake of the remission of sinnes, iff not by the word of god? The word of god thorowwily saith that sinnes are forgiven vs by christs intreating, and that Iesus Christ is our meane, aduocate and intreater and it appointeth no nother but him, nor maketh no mention of ani other. And this praier will haue that by saintes praiers, sinnes are forgiven vs. Why saith he not by Christs intercession? Why do we than faine to our selues of our fanfy, other aduocates and other intreaters? But let the rationall with his masse tell me a litle the forenamed saintes, and all the rest, by whos intercession deserued thei pardon hauing all had one sinne

sinn or others? Sureli all had nede of pardon. It is
 necessari iff thei will answer well, that thei say bi
 Christ. Iff it be soo, why do thei allege other than
 him in the forgeuenes of sinnes? What man so e=
 uer he be in the world, for so moch as by one on=
 ly way, the sinnes of the world are forgeuen, as
 S. Iohn saith, in his 1. pistell, that he is the propy=
 cyacion for our sinnes, and not only for ours but
 for all thos of the world. Whā this praier is done,
 the host is broken ouer the cupp in 2. partes,
 and one of thos partys is laid vpon the paten, and
 the other also is broken in 2. partes, and the one
 of thes 2. second partis is laid also vpon the
 paten with the other that first was put there.
 And after holding in his hand that other of the
 2. peccys also ouer the cupp, he saith per o=
 mnia secula seculorum. And Amen
 is answered. And affier he addeth, pax domi=
 ni sit semper uobiscum. And saing thes
 wordes, there are made 3. crossis with that pece
 of the host ouer the cupp. Whē the wordes be
 spoken and the crossis made, the prest saith thes
 wordes, that is to say, Let the mixing and conse=
 cracion of the body of our lord Iesus Christ be vn=
 to vs that do or shall receiue them vnto euerlas=
 ting life.

H ij

 “
 “
 “
 “

THE THIRD

And all thes things haue their significacions and their misteries, that is to say, their superstitions. But why doo thei not handle the sacrament as Christ taught? Christ did nat put any part of the breade in to the cupp, but seuerally gaue it to his disciples, first the bread which signified the body, after, the wine, which signified the blood, ech one a part by it selff. And dyd not mingle them together as men are wot to doo sometymes with comon breade that is eaten sopt in wyne. This is not conuenient in the holy sacramēt, the which ought not to be hādeled otherwyse thā as Christ hath taught vs. Here the racyonall sayth, that this mixture is made for iij. causes. The first is to signifye that the body is not without the blood nor the blood without the body. The second is to signifye that there is not but one sacrament. The third is to declare the retorne of the sowle to the body. And what meeneth it that the Apostels and the prymatyue church the which kept the singlenes of the institucyon of the sacrament haue not added thes mynglings? What is this but to handell the diuine misteryes affter our owne fasshion, yea rather to make a mock at them. And euen as they them selues haue added, why also may not we make other addicyon and
give

gyue them their significacyōs, and add eueri day to thk masse euen tyll the day of iudgement, and make it so long that thei shuld stand an hole yea= re in saing it? Than, what meaneth this word, cōsecracyon whan the prest sayth, let this mixture and consecracyon of the body and blode of our lord Ihesus Christ be made? Is not the consecracyon made allredy and the bread turned in to the body and the wyne in to the blood, as thei say? what nedeth it more that it shuld be made agayne a newe, iff it be made already? Except thei wold vnderstand and golse affier this fashō, that is to say let the comixtyon of the body and the bloode that we make, and the consecracyon already made, become to vs that shal take it, the body and blood of Christ to the profite of euerlasting liffe. But I can not tell if this were his mynd or no that ordcynd this part of the masse.

THE SECOND CHAPTER.

Of the Agnus Dei: of the iiii. prayers that goo before the receauyng of the sacrament and of ij. that folow. How gret a part of the last prayers in the masse be wicked and some of them speake against the pryuate masse.

¶ iiii

THE THIRD

THe agnus dei soloweth which is said
 iij. times. Affter that are said iij. praier
 the first desireth that god wold not looke
 vpon the sinnes of him that saith the masse, and
 that he wold according to his will agree and ma
 ke one the church. The second desireth that by
 the most holy body and blood of Christ he wold
 deliuer him from iniquitie and from all his euils.
 And praith that he may be brought nerer to the
 commandments of god and that he may neuer be
 sondered from him. The third desireth that the sa
 crament shuld not become his iudgement and co
 demnacion but that it might be a defence of his
 soule and body. Whan thes iij praieris are said,
 he taketh the host in his hand saing, I will take
 the heuenly breade, and wil call vp on the na
 me of the lord, and knocketh his brest iij. times
 saing also thrise, Domine non sum di
 gnus that is lord I a vnworthie. And affter he
 hath take the host in his had, he saith, the body of
 our lord Iesus Christ kepe my soule to euerla
 sting life, Amen. And whan he hath said thus,
 he receiueth the host. And affter, he taketh the
 cupp in his hand saing, Quid retribuam
 Domino &c. that is what shall I render to
 the

the lord. And he saith thus , The blood of our
 lord Iesus Christ kepe my soule to euerlasting li-
 fe, and receiueth the cupp. Thone and thother be-
 ing receiued, the prest affter wardes saith ij. short
 praier. In the first is desired that the sacrament
 may be taken with a cleane mind and that it may
 become vnto vs an euerlasting remedy. The se-
 cond desireth that the body and blood of Christ
 may come nigh to our bowels , and that there
 may not remaine any spott of sinne. & when the ij.
 praier is done, and the clensing made with wa-
 ter or wine or with thone and thother, the post
 communion is next said, that is to say certē short
 verses of the psalmes or of some other part of the
 scripture. And affter are said the last praier of
 the masse, sometime one only iff the feast bee solē
 pne, sometime ij. sometime iij , sometime moo as it
 hapnith. And of thes praier a gret part are wi-
 cked, as that which saith, & we besech the, allmig-
 hty and mercifull god, let the sacramentes which
 we haue taken clense vs &c. In the which is desi-
 red that that sacrament shuld be a washing of
 sinnes , and among thother things that it might
 be the forgiuenes of all sinnes of all the faithfull
 liuing and deade. As also that other, that is to say,
 Let this communion clense vs from sinne , and

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at the intreati of the blessed Mari mother of god,
 let it make vs partakers of the heuenly remedy.
 And that other, Let the receiuing of this sacra-
 ment, be vnto me, o lord, forgeuenes of my sinnes
 &c. And so many other as make mencion that
 sinnes shuld be taken away or forgeuen by the
 receiuing of the sacrament. And also thos that
 make mencion that bi such receiuing, euerlasting
 helth and glory shuld be geuen vs. Off which pra-
 iers thorow the masse booke there is a gret nom-
 ber as well before the consecracion as affter. And
 chiefly the last, Thei be all wicked. For the recei-
 uing of the sacramentes is not that that forges-
 ueth sinnes, no nor that that giueth vs helth.
 Thes offices be to gret, nor thei doo not belong
 to the sacramentes, as at large we will proue in
 the iiij. part. where we will shewe that the sacra-
 mentes be not instituted for such causes.

Beside this, it is to be noted that many of thes
 praiers are contrary to the priuate masse, that is
 to say, contrary to that where the peple doo not
 communicate, but only the prest, receiuethe the
 ost and the cupp. Because thei make plaine men-
 tion that the multitude of the peple hath bene
 partakers of the sacrament, and not the prest on-
 ly. As that which saith, Satiasti Domine
 fami-

familiam tuam etc. that is to say, thou hast filled o lord, thy famili with holy gifftes (and spe aketh of the sacrament). And this praier is said very offt affter the sacrament receiued. And that other Corporis sacri & pretiosi sano guinis repleti libamine that is to say. Be ing filled with the receaued sacrifice of thy holy body ad precious blood. And so many other as gi ue to vnderstand that the peple hath comunicated, it is plain that suche praiers can not be trew, on= lesse the people receiue the sacrament and yet the prest saith them, as though the people had recei= ued, and in dede receiued nothing at all. By thes praiers and such like, wherof there are a gret nō ber in the masse booke which are said affter the prest hath receiued the host and the cupp, is ge= uen vs to vnderstand that the masse in that time that thos praiers were made, was no nother than the holy communion. And the same supper of the lord, which offt times was made, because thei wo ld neuer haue spoken affter that sort iff the prest alone shuld haue receiued thost and the cupp. And it is not to be answered here that thes pra= iers speake in the plurall nomber and not of the prest only because the prest doth communicate in all the peples name, seing that euen as one can not be baptised for a nother, so can he

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not receiue the supper for a nother. And affier
a certen sort there is likelines betwene this spiri-
tuall supper and the comon suppers or daili ea-
tings. We will neuer say that one can eate for a
nother, but euery one doth eate for him selff, and
thones meate can not help thother. So is it of the
holy supper, that euery one ought to receiue for
him selff. Also the sainge of the prest geuith vs to
vnderstand this, who whan he saith such praers,
turnith him to the peple and saith Oremus
that is to say let vs pray all to gether and willet
that the peple shuld pray as well as he, and shuld
say the same wordes that him selff saith. Which
wordes can not be verified if the prest only shuld
communicate and not the peple. Which thing al-
so the name of the communion teachith vs which
agreith not to one only but to mani. So that than
such praers be contrary to the priuate masse,
and can not be trewe iff the peple doo not com-
municate. But of necessitie must be false. Ther-
for they giue vs to vnderstand, that sometime
thei were trewe, that is to say whan the things
were not yet in that disorder that thei be at this
present.

The

PART.
THE THIRD CHAPTER

63

How the first praier of the masse for the deade is flish and to no purpos. The pisle of the pocalipse doth gainsay not only the first praier but generalli all the mass for the deade. The offer tory also is an vnfit praier:

WE haue not yet particularly touched the masse for the deade but for the liuing. And if we wold tell all the errors that be there, our booke shuld growe to greate. But our mind is at this time to make plaine that the masse is the greatest error that is in all christendom. This shall suffice vs for this time. I doo not doubt but this our anatomy, as rude as it is, will wake vp some other to handell this argument or matter more worthily than I haue done. And so I desire, for the dere loue of Iesus Christ that thei to whom god hath giuen more vnderstanding of his things than to me that thei will take in hand this enterprise, to the honor of god and profite of his church, because it is most waighty and worthy to be well handled.

Now let vs looke vp on this mass for the

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deade. In the masse for the deade the first prayer desyreth that the soule of the dead man or dead woman shuld not be geue in to the hādes of the enemy, but shuld be receyued by the holy angels, and caryed to the contry of paradyse, to the intent that hauing byleued and hoped, it shuld not suffer the euerlasting payne but possesse the euerlasting gloies. But to what purpos doth his prayer desyre that that soule of the dead man or woman, shuld not suffer euerlasting payne, iff it be in such state as it can not be damned and to which such a request doth not agree? It is playne, that the church prayeth not for the that be damned, as also according to their opynyōn it prayth not for them that are blessed and in liffe euerlasting. So that than being no perell nor possybylytie that the sowles of the faithfull affter thei be past this liffe, cā be dāned, but be certen of theyr safetie (nor it can not be no nother wise) it nedeth not than to pray for them that, god wold not dampne them, but there ought only to be desyered that they might be delyuered from the paynes of purgatory, iff at least they were there, and not from the euerlasting paynes from which without dout thei be (by gods grace and thorow Christ) delyuered, nor there is no more perell that thei shuld fall in to it.

to it. Wherfor such a praier is made in vaine, and
 is vnfit; because it putteth in dowt the safetie of
 the faithfull sowles, of the which thei be most cer-
 ten. To be short, the sowles that be departed this
 life. either thei be of the trewe faithfull or not. Iff
 thei be not of the faithfull, it nedeth not to pray
 for them because the praier doo not help them.
 Iff thei be of the trewe faithfull, it nedeth not to
 pray for them that thei shuld be freed from euer-
 lasting paine, for such a praier shuld help them
 nothing, being withowt dowt allredy freed. Thā
 next affter it is writton in the lesson of thapoca-
 lipsc, which is recited in the same masse, that thā-
 gell said to Ihon, write, blessed be thei that dye in
 the lord, for frō henfforth (that is to say frō their
 bodily death) the spirite saith, that thei shall rest
 from all their labours and trauels. Iff it be so, that
 affter their death thei be in quiet and rest, and
 thes men speake not, but the spirite of god which
 cā not lie, to what purpos shuld we nede to pray
 for them that god wold leade them in to the pla-
 ce of comfort? Iff thei rest from all their trauells
 and be in quiet, it nedeth not to pray or desire
 god, that he wold giue them that the which,
 we be certen thei haue allredy. We be certen
 by the saing off the holy goos that thei rest

Apoc. 14.

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from all their labors and consequently be free from all paine and haue no nede to be freed. If thei were in purgatory or in any paine, the spirit wold not haue said, that thei were in rest as be affirmeth, but wold haue caused mē to desire it. Surely this office for the deade speaketh against it self ad against tholy scripture, for it affirmeth that the sowles off the faithfull be in rest ad on the other side desireth that thei may haue rest. Affier word in the lessō of the machabeis, what is the cause that thei haue not putt in the text as it lieth? Whi, haue thei kept back that word sacrifice? The

2 Mach. 12 text saith thus. Et facta collatione duodecim milia dragmas argenti, misit ierosolima offerri pro peccatis mortuorum, sacrificium. How haue thei thus put in all the rest of this lessō ad thes wordes only, that is to say Sacrificium thei haue lessed out? Thei shuld with out dōwt haue put it in. But I imagine thei feared least it wold hinder their opiniō. And be it as it wil be thei haue fauted, ad vsed craft in hiding it, ad thei imagined such a manner of word shuld not be moch for their purpose because that the sacrifices were not made of money but of beastes not with standing this is none of the greatest faultes. Than

Than next in the offertory is praied, O lord Iesus
 Christ king of glory deliuer the sowles of all faith
 full deade, from the paines of hell and from the
 depe lake. Deliuer them from the mowth of the li
 on that hell may not swallow them, and that thei
 fall not in to darknes, but that thy standerd bea
 rer s. Michaell may present them in the holy light
 the which in time past thou didst promes to A
 braham and his seede.

This offertory, as thou seist, praith for the sow
 les of the deade, that Christ wold deliuer them
 from the paines off hell (as the first praier saith)
 and from the mowth of the lion, that is to say, of
 the deuill, and that the horrible place, that is to
 say the depth of the dongion, shuld not swallow
 them, and that thei shuld no falle in to the dimme
 darknes. And it geuith vs to vnderstand that the
 sowles of the faithfull be yet in perell to be dam
 ned, the which is not only fals, but contrary to
 their own opinion that bringe in purgatory, the
 which sayth that the sowles of them that die in
 grace (for the which only the church praieih and
 not for any other) can not be damned as the re
 probate for whom the church praith not, becau
 se thei can not be saued. Why than doth not this

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praier (called the offetory) desire that christ wold deliuer thos sowles from the paines of purgatory and not from the paines of hell whether thei can not goo? Parauenture some will glose, that thes wordes (paines of hell, mowth of the lion, Depe lake, Terrible and dark place,) doo not meane the paines or place of the damned, but of purgatory. Thei cā not reasonably say this. For such manner wordes doo not agree with purgatory. And with owt dowt thei meane the hell of the dampned, ād of the euerlasting paine, as the first praier ment, the which expressely made mencion of purgatory. Surely this offetory is solish and erroneous as the first praier is, because it geuith tunderstand that the sowles of the elect passed from this liffe may be dampned.

The, iiii. Chapter.

THat the blessing in the mass boke, that is to say, of ashes, of candels, of bowes, of chese, of eggs, of breade, of fire, of fankincens, of the paschall, and of water, are wicked ād full of superstitions.

The blessing of the ashes is not oīly wicked, and superstitios, but plaine blasphemy for that
is very

Every blaspheemie whan that is geuen to plaine
 creatures which belögeth only to god and christ.
 As for exāple to forgeue sin, to iustifie ād to saue.
 Now let vs see a litle, what this blessing of ashes
 saith? there be ij. prayers. The first saith, Grant by
 the calling vpo of thy holy name, that all thos wh
 ich shall cast the ashes vpo them for redēpcion
 of their sinnes, may receiue the helth of body ād
 defence of soule. The other that soloweth, affir-
 meth and confesseth that we put thes ashes on
 our heades to shewe furth humblenes and to de-
 serue forgeuenes, saing thus. O god which doest
 not desyre the death of sinners but their repen-
 tans, looke most fauorably vpon the frailtie of
 mans state and vouchsaue to blesse thes ashes
 which we haue determined to lay vp on our hea-
 des to thentent to shewe furth humblenes and to
 deserue forgeuenes &c. In thes ij. prayers it is pla-
 inly confessed that we cast thos ashes vpon vs,
 for to haue redemption, and to deserue forgeue-
 nes of our sinnes. O cursed blasphemie. And shall
 we redeme our sinnes with ashes? And why not
 with towe? And what need we to labor to dispro-
 ue so gret and so plaine a foly? How vile a thing
 doth Antichrist make: he redemptiō of siñes? For
 the bringing of which to passe, it was nedefull

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that the son of god shuld become man, shuld be borne in our miseries, shuld suffer so many troubles, shuld be of wicked men persecuted, deliuered, taken, beaten, mocked, spitefully handled, whipt, ludged by thuniust, crucified, deade, and that he shuld goo downe to the grettest lowlines

And here he sayth that with the ashes is made the redempcyon of sinnes. How can the godly ad Christen eares heare this. Looke vp on this yow that goo to the mass, Looke vp on it yowr selues. Reade what I tell yow is in the masse boke. Thei that vnderstand the latyn haue not conydred it. Thoter knowe not what is sayd, because the hole is sayd in a tong not vnderstand of the vnlearned. And thei may blaspheme and say what they will at their pleasure. And be thes things to be born, to close vp our redempcyon within thashes of woode the which only Christ hath brought to passe with his blood and death?

That of the candels which is done on candelmes day, in the first prayer it desyreth that god wold by the calling vp on of his most holy name and by thintreatyes of the blessed Mary allweys virgyn, and by the prayers of all sayntes, blesse and make holy thos cadels for mans vse ad helth of

of bodyes and of sowles, whether it be vp on the land or in the waters. And where fynd we in the hole scripture, that any bodyly creature fashioned by mē as the cādels ad the weekis be, shuld haue this vse to geue the helth of sowles? The helth of sowles is the forgeuenes of synnes, and the holymaking. Thes sogret and godly things are done by thonly fauor of god and by Christ, and are Esay. 53. 61. not wrought with wax candells. Yeathis prayer 1. Pet. 2. speaketh against it selff, because in thend it sayth Luk. 4. that we be redemed with the precyos blood of Esa. 61. the son of god. And before he sayth, that thes cādels be for mens vse and for helth of sowles, that is to say, for remissyon of synes. And how cā thes ij. things stand to gether? that is to say that we be redemed with the precyos blood of the sonn of god, which is most trewe, and that the candells shuld be the helth of our sowles, that is tho say the forgeuenes of synnes? Seing that forgeuenes of synes is redempcyon it selff, as Paul witnesseth in many places. Surely iff the cādels forgyue synnes, than they worck our redēpcyon. But Christ Roma 3. only hath wrought our redempcyon, and hath Ephes. 1. not wrought it with candells. I knowe well that collo. 1. the wranglyng and superstitious parsons, will not want answers and glosis. Not withstanding

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let euery faithful and godly man wey and iudge whether the candels cā work suche effectis or no. When the candels be blessed and the holy water cast on thē and that they be censyd, certē verses are song? Affter they goo on processiō, and they sing iij. songes of praise, which they call Antihemes. And one of thē which is the second sayth, Adorna thalamū tuum Syon, & suscipe regem Christum, amplectere mariā quæ est cœlestis porta, ipsa enim portat regem gloriæ. And here this Antē confessith that mari is the heuēly gate. And though I shall say somwhat here to desēd gods honor ad christis, let no mā meruell. I speake to thos that haue no knowlege of the holi scripture, For I ā sure that thei which haue, wil not meruel. There is no dowr, but the most bleßid mother, w as ad is blessed aboue all wemē, ad is in that gret nes ad worthines that cā not be esteemed, because she is Christes mother. And yet for all that, we ought not to geue hir thos praises that be not fit for hir and that beiōg only to christ. For so, thin king to honor hir, we dishonor hir ad do hir most greatest wrong, ad iff she were nere vs ad hard vs whā we geue hir such titles, that is to say, gate of beaue, mother of merci, whā we call hir our

hope, our aduocate, and such like titles, which be
 lōg to christ ōly, or to god, she wold spitt in our
 facts, ād wold not suffer that the honor of god ād
 of christ (the which she ād all tho her saintes doo
 more esteeme with owr cōparison than theit own)
 shuld be geuē to plaine creatures, were thei ne-
 uer so excellent. Onli Christ is our liffe, and hope, *Io. 1. 6. 11. 14.*
 the gate of heauē, our aduocate, fowntane, king *Colloßen. 3.*
 ād father of mercy. Thes names be namis for god *1. Timot. 2.*
 ād Christ. To be the gate of heauē ād to be the ad *Iohann. 10.*
 uocate, belōgeth to Christ, god and man, but the o *1. Iohan. 2.*
 ther belong to god and to Christ as god. So that th *Actor. 4.*
 ey thā cōmitt a gret error, that to honor the sain-
 tes ād chesely the blessed mother, doo sing the An-
 tēs as the Salue regina, the Aue maris
 stella, and as many other as geue godly honor
 to plaine creatures. Fom hens it comith, that the
 deuocion to christ and god is lost, and it comith
 to passe that where we shuld call vpon god and
 Christ ād roñe to thē in our nede, we roñe to mē
 ād we place thē in our redemer ād makers place.
 The blessing of the boughes in the first praier aff-
 ter the preface of the same blessing, desireth that
 thos that shall take of thos boughes, that thei
 may be vnto them, a defence both of soule and
 ād body, a remedy of our safetie through Christ
 our lord. The four. h praier, which beginnith
Deus qui per oliuæ ramum, desireth

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Coloss. 2.

that god wold blesse and make holy thos boughes of the olive and of other trees, so that thei may be profitable for soule helth to all the peple. Surely thes be very great effects, that is to say, to be a protection of soule and body and to be a remedy, or to be profitable for our soule helth. God doth noth vse thes meanes to defend our sowles and to saue vs. We haue not in any place of the scripture any of thes things. Paul the apostel to the colossians, saith that in Christ we be furnished, that is to say, that as concerning the things pertaining to the soule helth, we haue no nother but Christ, god excepted. For in Christ and by Christ we haue all things, whether we speake of forgiveness of synnes, of Iustification, of repentans, of holy making or of sowl helth. We haue all thes things in Christ and bi Christ, and not by the boughes of oliue, palme or of any other thing. And beside it is a gret supersticion to be content to be leue that the boughes of oliues palmes or other treis shuld (by reason of thos blessings made with thos words, crossis and other ceremonies that are made) take any power to bring to passe such and so great effects. We find not that the Prophetis, the apostels or Christ him self, did euer vse such things, or that thei shuld with wordes geue power to

work to any bodied thing to work such effects.

On saterday which thei call holy, is blessed the fire, the frankincense and the wax candel called the paschall. In the blessing of fire in the second praier, the which beginneth **Domine Deus** pater omnipotens, is desired that god would blesse that light, that is to say, that kindled fire to the intent, that that fire being blessed and made holy of him that hath lightened all the world, we may be kindled by the same light, and lightened by the fire of his brightnes. And he meaneth by thes wordes, that god by that blessed fire, should kindle and lighten vs with the fire of his brightnes. This can not be, because that god to kindle vs or to lighten vs, useth not for his instrument or meane, the material fire, but his word the holy goस्पell, by which that diuine fire of the holy goस्पell which worketh thes effects is geuen.

Luce. 12.

2. Corin. 3

Gallat. 3.

Act. 10.

The blessing of the frankincense in the mass booke immediately foloweth that of the fire. And is a praier that beginneth, **Veniat quesumus** omnipotens **Deus**. And first it desireth that the large onpowring might come vpon that frankincense, that is to say, that god would largely powre on his blessing vpon that frankin-

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cens. And it semeth that a litle after it affirmeth, that that frankincens to gether with the rest, that is to say with the paschal, and the fire and such like ceremonies as are made, it semeth (I say) that it affirmeth them to be a sacrifice the which is sacrificed that night. And this he saith because at other times such duties was wont to be done by night. And it desiereth that it may not only shine with the secret mixture of gods light, but in euery place where any of that mystery, that is to say of that sacrifice shall be caried, that the craft of the deuils wickednes may be driuen out and the powr of the godly maiestie may be help ready. Iff this praier will as it semeth that it meaneth, that such frankincense together with those other things, should be a sacrifice vnto god, sacrificed that night, and that it should haue power to driue away the deuell, this is a very supersticion. For we doo not find in the holy scripture, with as many wordes as may be said, that a thing doth take any newe power the which it had not before. And it should behoue them to proue, why such power is rather geuin to thes wordes that thei speake, to blesse thes things, than to other. Also we haue not that such things may be called a sacrifice, by the apostolike scripture. We find in dede

that

that the prayings of god, the almoses and wor- Hebreo. 13.
kes of charitie be a pleasing sacrifice vnto god. Roman. 12.
But affter that Christ came, it is not found that
we ought to offer vnto god, frankincens, fire, or
candels. And thei be all fancies and diuises of mē.
There is also to consider one other gret abuse,
that is that thei haue geuen many significacions
to thes such things as thei haue found out, the
which serue to no purpos. For neither the peple
that are present at such ceremonies vnderstand
them, no nor thei moch lesse that doo them, nor
there is not among a thousand one, that knowe
th what is done. And to what purpos are made so
many ceremonies and gestures, and are geuun
them so many significaciōs as the thousand part
of them that see them, knowe not to what end
thei are made? This is to trewe, but it is an er-
ror comon to all the ceremonies of the masse.
For euery man seith many garments, sondri-
nes of apparell, that is to say, stoles, phannells
cord girdels, albes, Amises, vestmentes, copes, cor-
poras clothes, patientes, and so many gestures as
are made, so many loining to gether of handes,
so many casting open of armes, putting to ge-
ther and sondring of fingars, so many crosses,

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and to be short, so great a diuersitie of things which be vsed in the masse. And yet the peple vnderstand not why thei are done. And why doo thei not teach some of thes significacions, iff thei wold thei shuld profite. The Rationall of diuine offices, maketh so many significacions, so many misteries of such things, and yet no one, or very fewe doo knowe them. Well it is ynough that thei be writton in the boke. Let it be axed a litle of all that multitude that standeth present at the seruice on the holy sabbath day, what profite thei haue gotten by seing thos frankincensis, thos wax candel, siers and other ceremonies, and by standing iij. or v. howres at thes seruices? This is the profite that is brought thens, that thei haue lost the time, and returne superstitious in that thei by leue that the wax of the pascall shuld haue powr against the enemies, against the deuell, against night sprites, and some doo put it vp on the doores off their howses, and some other (sely sowles) doo put it within the hornes of their oxen and other beastes and vp on the vinestakes against the tempest. After this sort the poore peple is handled.

Then next foloweth the blessing of the waxe,
that

that is to say *exultetiam angelica tur-*
ba coelorum. The which calleth the 5. pecks
 of frankincē that are stickt in the pascall Crosse-
 like, An euening sacrifice the which is offered to
 god, And praith that the wax consecrated to the
 honor of god may vnfailably cōtinewe to the de-
 struction of the darknes of that night, so that
 being accepted by god to be a sauor of sweetenes,
 it may be mixed with the heuinly lights and that
 the flame of the same may find out the mor-
 ning day starr, that is to say, Crist. And abowt
 the end it granteth to moche to that frankincense
 and to that taper. For iff we wold doo a thanck-
 full thing to god, we must offer vnto him a no-
 ther thing than frankinsens and cādels. The next
 blessings be putt in thende of the masse boke. The
 blessing of chese and eggs desireth that god wold
 powre out his blessing vpon the chese and eggs,
 so that thei being armed with his heauinly defen-
 ce may be profitable for euerlasting life to all
 thos that shal tast of thos chese and eggs. That of
 the breade desireth that it may be to all thos that
 shal take of that breade blessed with the spiritual
 blessing, helth of mind and body and defence aga-
 inst all sicknessis and all waytlaings of enemies.

The

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There is a nother, applicable to eueri thing, the which desireth that god wold blesse that creature, (that is to say what so euer thei wold haue blessed) so that it may be an helpfull remedy to mankind and that all thos that shall take or tast of that thing may by the calling vpon the holi name of the lord, take the helth of body and the defence of the soule.

- Thes iij. blessings geue to moch to the bodily things. How can such things as meate and drinck be profitable to euerlasting life, to helth of mind and of body? How may thei be a defence against all the enemies, and a sheld of the soule? Christ saith, that which goith in thorow the mowth, defileth not the mind. Iff it can not defile nor doo any spirituall harme to the soule, it can neither bring any spirituall help. And Paul to the romans saith, The kingdom of god is neither meate nor drinck, meaning to say that the kingdom of god, which is a spirituall thing, doth not stand in bodily things but in spiritual. Thes things than that are eaten and drunken can not work so gret effectes as thes blessings doo attribute to them. And so moch rather as thei be mennis inuencions and not according to gods word. And thei be of thos things that are wasted by vsing them as Paul saith writing to the Colossians. Where is it fownd in tholy scripture, that god by meanes of certen
- Mathei 15.
- Rom. 14.
- Colo. 2.

wordes euer gaue to a bodied thing like strength
 and power? And if any man wold say, that Paul
 for all that saith in the 1. to Timothi, that the mea-
 tes be halowed by gods words and by praier, and
 therfor may haue by such halowing or blessing
 some vertu the which before thei had not, To this
 I answer that Paul in that place by the halowing
 of meates, meaneth not that the same meates shal-
 ld take any newe and spirituall power the which
 thei had not before, but meaneth by hallowing,
 the cleane and lawfull vse granted by god to the
 faithfull, the which may eate for the mainten-
 ce of life at any time or of any maner of meate, gi-
 uing thanckes to god who hath made all meates
 for the vse of the faithfull. By the which thing
 we haue to vnderstand that the peple of god vnder
 the lawe, could not at their pleasure eate of eueri
 meate but of thos only that god did grant the in
 the lawe, and the other thei called vncleane and co-
 mō, that is to say, of which the gētiles might eate.
 Now thos that thei might eate were halowed, th-
 at is to say that the vse of the was lawfull and cleane
 according to gods word. And because that since
 Christes cōing eueri meate is made lawfull to a Ch-
 ristiā nor we haue no more that prohibiciō as in
 the old lawe, therfor eueri meate is halowed to th-
 e. And this the visiō that appeared to Peter gen. 11

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Act. 10.

vs tunderstand as we haue in the dedes of thapostles, whan Peter sawe that shete full of all sortis of beastes, cleane and vncleane, and herd a voice which said vnto him that he shuld kylle of thos beastes and eate. And he answering that he had neuer eaten any vncleane and comon thing, affter the maner of the gentiles, but in that part had kept the lawe, It was said vnto him, That which god hath halowed. thou shalt not say that it is comon. Here the heuenly voice gaue vs to vnderstand, that euery meate is halowed to the faithfull that is to say made cleane ad lawfull as Paul saith also to Titis, all things be cleane to the cleane: But to the vnfaithfull ad vncleane, there is no thing cleane, but their mind ad consciens is defiled. So that than whan the Christian taketh his meate, praing and giuing thākes to god, such meate is halowed, that is to say, the vse of it made lawfull, for so moch as now seing that Christ is come there is no more differens to the faithfull betwene this meate and that meate as was in thold lawe. And therfor thei that forbid meates doo veruill. And Paul writing to Timothy saith that such doctrine is the deuels doctrine, and against gods word, because the meate and euery creature made for mans vse, is halowed, that is to say, the vse

1 Timot. 4.

the use of it made lawfull by gods word and by
 praier. First by the word of the creacion the
 which hath made all meates and ali bodied things
 for mans use. Then also by that word that Peter
 hard which also was gods word, And by that
 word also the which assuerith vs that we be freed
 from the lawe and that we may for our nede use
 any meate geuing thanks vnto god and making
 praier. So that the faithfull ought not at any ti=
 me to take meate except praier and thankes ge=
 uing goo before. See now affier what sort Paul
 is vnderstand? So than that halowing is no no=
 ther but the cleane and lawfull use of meate.

The blessing of the holy water is all full of su=
 perscutions. First the salt is charmed and coniu=
 ed. And there is desired that the salt may be co=
 me charmed salt for the soule helth of the bile=
 uers, and that it may be to all thos that shall take
 it, helth of soule and of body (And than be ma=
 de iij. crosses) The second praier saith the like,
 that is to say, that this salt may be safetie of mind
 and body to all thos that shall take it, (and there
 is made one crosse). The other that soloweth,
 doth charme and coniure the water and desireth
 it may beccome charmed and coniured water, to

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driue a way ali power of the enemy, ad that it may
 roote vp and pluck owt the same enemy with his
 frogoing angels by the vertu of the same our lord
 Iesus Christ. (And thā be made iij. other crosses)
 Thother praier that foloweth desireth that god
 wold geue the vertu of his blessing to that water,
 (And there is also made one cross) and this is said,
 33 that his creature seruing gods misteries may take
 33 the effect of the godly grace to driue a way deuels
 33 and diseases. And besides it desierith that that pla
 ce where it shall be sprinkled may be free from all
 vncleanes and from all harme, that it may be free
 from the pestilent spirite and from corrupt ayer.
 Let all the waitelaings of the hiddē or lurking e-
 nemies (saith that third praier) pack thē hēs &c.
 This blessing attributeth great powres to the wa
 ter the which gods word geuith it not. How can
 the water with wordes fownd owt by mē (as thes
 of this halowing be) doo that that we reade not,
 that the wordes of the holy scripture which be go
 ds wordes euer did? We finde in dede that Christ
 ad thapostles speaking brought meruelos effectes
 to passe, but that thei shuld haue geuen to thes
 wordes, thei spake, any power (a nother man vte-
 ring thē) to work any effect, we reade it not. Su-
 rely all thes blessings be supersticios and wicked
 and doo geue to moch to the bodied things. I wold

faine say som what of the blessing of the popes,
Agnus deies, which be made of white waxe.
 But I cā not tell with what ceremonies it is done,
 because I haue not thos bokes wherein it is writ-
 ton. Yet not withstanding master durant in his
 vi. booke of his Rational saith that thos such
Agnus deies are made of newe hallowed
 waxe, or els of the pascal taper of the former yea
 are mingled with the Creame. And there he tel-
 leth the significacions of thos **Agnus deies**
 the which after ward be distributed or delt to
 the peple by the pope him selff, on the satterday
 in A bis, that is to say, the first saterday after
 easter. And in the end describing the vertu of thes
Agnus deies, he saith that thei by the vertue
 of their consecracion and blessing, defend the by
 leuers frō lightning ād tēpest. But surely the pope
 hath done a great wrong to his **Agnus deis**
 ics, that hauing him selff auctoritie ād powr to
 giue to things all thos &cewis that him listeth, as
 he hath geuē ūto Ashes powr to work redēpciō
 of sīnes, ād to the holy water salted (the which eue-
 ry prest cā blesse) the vertu to driue a waie deuils
 ād to saue mē, chesfly to that water of the holisab
 bath which is caried from hows to hows, and hath
 geuē someruelos vertuis to so many other things

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as we may see in this chapter of the blessings he hath done, a gret wrōg to his Agnus dei, which no mā can blesse but himself, that he hath not geue the vertu of the herbe Agnus casti of the which Dio corides ad Galene doo write, seing the prestis, the friers, the monkes, ad the nō nys ad vniuersaly all the ecclesiastical state haue so moch nede offit. For all haue vowed chastite and mariage is forbidden them. It were moch more to the purpos to geue them this vertu and so to take away so great an abomination from the world as sendeth the stink of it euen to heauen, than that vertu, to serue against lightning and tempest. O benommed and blind world, whā wilt thou beginne to open thine eies to remember thy self and to see how miserably thou art bowght and sold? And by whom? By them that professe to haue the in charge. It is the right iudgement of god For whan fables are preched euery man bileueth them. But let gods word, christs doctrine and truth come and be preachet, it is not only as a perelous error despised, but rather fersely persecuted.

THE FOURTH PART.

The fourth

The fourth and last part foloweth, the which is of the abuses and of the abhominacions of the masse, and hath vi. chapters.

THE first is that the masse doth not satisfie for them, nor applie such things to man.

THE. I. CHAPTER.

Although we haue in the former partis touched many abuses and errors of the masse. neuertheles we intende in this last, specially to treat of certen particuler and great abusis. As for example, that the masse should forgeue sinnes, that it shuld satisfie for them, or els that it shuld applie to vs such forgiuenes or satisfaction and that it shuld be a sacrifice for the liuing and for the deade. Than next also that the same masse, is mans inuention and not gods, made by many. And to be short we will speake of many other abuses which partly are touched and of many wheroff yet ther is no mencion made. And first we will proue that the masse forgeueth not

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finnes, satisfieth not god for them, nor applieth
 not to vs the forgeuenes and satisfactiō made by
 Christ, And to say the contrary is a very gret er-
 ror and abuse. And I proue it affter this sort. For
 thos that affirme the maß to worke thes effectis,
 either thei will and meane it of all the maß, that
 is to say of all thos wordes that are said and cere-
 monies that are done from the beginning to the
 end, and of all that made heape of wordes and
 gestures, or els thei meane of the sacrament of the
 body and of the blood only the which is chesely
 considred in the maß. iff thei meane it of the who-
 le masse it is false. For by saing of wordes and by
 doing of ceremonies finnes are not forgeuen. Se-
 ing that iff a man shuld say the whole bible ouer,
 which are gods wordes, from the beginning to
 the ending an hondreth times, thei could not for-
 geue him his finnes, How than shall finnes be for-
 geuen, or satisfaction made for them by saing ma-
 sse, which is mans inuencion, as we will proue in
 the third chapter? It is plaine that finnes are not
 forgeuen by saing of wordes nor doing of cere-
 monies, bycause that Iustificacion els shuld be by
 workes which is contrary to Paule. & who dow-
 geth that the speaking and vttring of wordes
 shuld

should be our worke? Yea who is that wicked man
 that can not doo this, (say many Psalmes, praiers,
 lessons) and doo ceremonies? The deuell him selff Rom. 1. 3. 4.
 can say many wordes that be holy and of god. 5. 8.
 Paul thapostel, as we haue in so many places Gallat. 2. 3.
 of his epistles, to the Romans, to the Galathians 4. 5.
 and the colossians, saith that no man is Iustified, Coloss. 2.
 that is to say, no mans sinnes are forgeuen him
 by the workes of the lawe commanded by god.
 And he meaneth of thole lawe whether it be of
 the commandementis, which is the morall lawe,
 or els of the ceremoniall lawe. And will we
 say that sinnes be forgeuen by reading or spe-
 aking of wordes, or els by doing of ceremonies
 not commanded by god, but diuised by men? This
 can not be. Iff thei will say that thei meane not
 of all the mass, but only of the sacrament, the
 which hath this vertu and strength to forgeue
 sinnes and to satisfie god for them, or els to ap-
 plie Christes redemption to them for whom the
 masse chanceth to be said, This is not trewe nei-
 ther, but is veri fals. For the office of the sacræments
 is not to worke thes effects, but it is to be token
 the and to bring the to mind and to assure vs of

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them. For if the sacrament shuld haue this vertu, it shuld haue it cheefly towards them that worthily shuld receiue and take the sacrament, but it hath it not towards thos same, wherfor it hath it not towards no nother.

That no sacrament, not only that of the lords supper, shuld haue this office, I wil make it plaine and proue it. For the worthy receiuing of the sacramēt whether it be of thanks geuing or of baptisme, presupposeth forgiuenes of sinnes and iustificacion, than neither the one nor the other doth it. It is plaine that none ought to take, what so euer Sacrament yow will, if he be of age, except he doo trewe repentance and haue trewe faith. But he that doth trewe repentance and hath trewe faith, his sinnes are forgeuen him and he is iustified as we haue in thactes of thapostles. Peter saith, speaking in Cornelius the hunderders
 „ hows in Cesarea, To this saith he (that is to sai to
 „ Christ, for he spake of him) all the Prophetes bea-
 „ re witnes, that euery one that byleueth in him, re-
 „ ceiueth forgeuenes of sinnes by his name. And
 Afor. 13. Paule also saith, knowe ye, o men and brethern,
 that by this (and he spake of Christ) the forgeue-
 nes of sinnes is declared to yow, and by him,
 (that

Afor. 10.

(that is to say by Christ) euery one that byleueth is iustified from allthos things from the which yow could not be iustified by the lawe. Iff that faith and penance not only may be had without the sacramentes, but rather necessarily goo before the sacramentes iff thei shuld be worthily receiued, it foloweth consequently that the forgiveness of sinnes or Iustification doo not hang nor be not caused by the same sacramentis, nor be not applied to man by them. Because it is necessary that such things shuld first be applied before the sacramentis shuld be taken.

The vse also of the church declareth this, the which neuer geueth baptim to one of full age, except he first confess that he byleueth. And so we will say of the supper, the which all men doo confesse that none ought to receiue it but he that first hath done penitence. We haue the example of baptism in that is of the apostles of Candache the queene of the thyopes eunuch to whom Philip wold not geue baptime till he first confessed that he byleued. Abraham also was iustified before the circumcision as the genesis saith, that is to say, Abraham byleued god and it was imputed to him for iustice, that is to say he was iustified by fa-

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ith. The which example Paul to the romans, bringeth furth, meaning to proue that Iustificacion is not by workes nor by sacraments, And he saith that Abraham was iustified before circumcision, and that the circumcision was to him a token of the Iustice of faith. Geuing to vnderstand that the office of sacraments is not to forgiue sinnes or to Iustificā, but to be a signe of such things. And iff thei be signes thei be no causes. It is well knowen that there is a gret difference betwene the cause of an effect and the signe of the same. The sacraments be signes and not causes of forgeuenes and therfor thei can not forgiue sinnes. Than moreouer iff the sacraments were thos that shuld forgeue sinnes, and without them forgeuenes could not be wrought: it shuld folowe that the grace of Iesus Christ shuld be of lesse strength after the coming of Christ thā it was before in the lawe. It is to plaine that this shuld be inconuenient, that is to say, that Christes grace shuld be of lesse strenght sins his coming than before. What an inconueniens shuld this be, that now that Christ hath fullfilled the Prophecies, that he hath wrought our redemption, (This being called the time of fullnes, the

the acceptable tyme and the time of grace) Christes grace shuld be of lesse vertu and strength thā before he came? But that this incōueniēce shuld folow iff the sacramēts be necessary for the forgeuēnes of sinnes, I will shewe it. For before the lawe, by gods grace and by Christ, Abel, Enoch, Noe, yea and the scripture maketh particular mencion of Abraham, that all thes and thother sainctes were iustified withowt sacramentes. Why now than shall not Christes grace haue the same vertu? It is plaine that a thing that can worck his effect withowt anothere helpe, is of more efficacie, force and strength, than that which hath nede of it. Iff than now gods grace and Christes vertu haue nede of sacraments to worck this effect of forgeuēnes of sinnes, and before it hath not nede, it is surely of lesse strength now than in that time, for by it selff it can not worck that that it could doo than whan Christ yet was not cōe in the flesh. So that now it shall be of lesse vertew and powr, than it was than which thing is inconuenient. How many exāples also haue we in the newe testamēt, that the forgeuēnes of sinnes is not caused by the sacramē-

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tis: The sinfull womā, The man palsyed, The ho-
 wold of Zacheus, The thefe crucified with Chra-
 ist, and Cornelius of whom we haue spoken, all
 thes recetued forgeuenes of sinnes and not by sa-
 cramentes but by faith only. Than the sacramen-
 ts doo not forgeue sinnes. And if any wold bring
 forth that comon saing of the doctōrs, that is
 that the sacraments of the newe lawe worke that
 it selff that thei betoken and signifie. And that al-
 so of Augustine in the preface of the 73. Psalme,
 who shewing the difference betwene the sacra-
 ments of thold lawe and ours, saith, that the sa-
 craments of thold lawe did only promes the sa-
 uior, but ours doo giue the safetie. Which maner
 of speaking haue a litle excessiuenes. To this I an-
 swer that men must geue to such saings (iff thei sh-
 uld be trewe) fitt expositions, and not leaue them

Hyperbolik in this largenes or rather hyperbolike than oth-
is an ouer= erwise, and to giue them that sence which is fitt
passing kind for them, and the which the selffe same auncient
of spech. fathers geue them. The same Austen in many pla-

ces affirmeth that the sacramētes of Moises lawe
 haue foretold of Christ, but our haue shewed
 Against fau him. Speaking against faustus he saith, the lawe
 stus lib. 19. and the Prophetes had fortelling sacramentes of
 cap 14. the thing to come, but thes of our time doo wit-

nes that that is come. So that thei are diuers as
to the maner of signifieng but as to the thing si- Against pe-
gnified, thei agree, and are like. In his booke aga- til. l. 2. cap.
inst Petilian, he saith, the lxxviii sacramentes were 37,
diuers in the signes but in the thing signified al o-
ne, diuers in visible kind and forme, but like in
spirituall vertue. Also vp on Ihon he saith. The selff In his treatise
same saith is in signes that be diuers as it is in wor tye vpon
des that be diuers. For the wordes doo change Iohn. 2. 26. ad
the sowndes by times, And surely wordes are no 45.
nother than signes. The fathers did drinck the
selff same spirituall, but not the selff same bodily
drinck. Behold than how that the selff same saith
abiding, the signes be changed. There the stone
was Christ: To vs, Christ is the same that is laid
on the aultar. And thei by a great sacrament dran-
ck the water that flowed owt of the stone, we
what we drinck, the faithfull knowe it. Iff thou
lookest vp on the visible forme it is diuers. Iff vp
on the spirituall vnderstanding thei dranck the
selff same spirituall drink. And in another place
he saith, Theirs and ours is one selff meate and
drinck in a mistery, but it is one in meaning and
not in forme. For the selff same was betokened: o
them in the stone that was shewed to vs in flesh.
So than iff we wold that saings aboue leadged

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shuld be trewe, it is necessari so to expownd the
and to geue them the same meaning as we haue
shewed in auster. That is to say, that the differ-
rence betwene their sacraments and ours is in
the maner of betokening. For theirs dyd betoken
the thing to come, ours doo exhybite it and ma-
ke it present, that is to say doo betokē that it is not
anymore to come, but that it is present and allre-
dy comne, and that it shuld be no more looked
for. We doo not denie notwithstanding that there
is not also for vs a doctrine, that is to say that
ours doo more expressely and more clerely beto-
ken than thold. For so moch as now in our time
there is gretter knowlege of christ and off gra-
ce, because it is the time of fullnes, So our
sacraments can more clerely betokē than theirs.
But that thei can satisfie or forgeue sinnes,
or iustifie man or geue grace, or applie it to
the same man, Thei can not doo it, as neither
thold sacraments could doo any of thes things as
we haue proked before. Concerning forgeuenes
of sinnes and iustification it is plaine that thei do
it not, because that necessarily both thone and
thother must goo before the sacraments iff thei
shuld be worthily receiued. The application al-
so of Christes satisfaction and redemption is ma-
de by

de by faith the which receiveth the whol worke
of our saluation by gods grace thorow Christ,
ad receiue forgeuenes, iustification, holimaking
and redemption from the mere and pure grace
of god thorow Christ, and not from any other
thing, and to it doth attribute and geue all the
praise and glory, as we haue in the pistle to the **Roman. 3**
romanes. And therfor the sauior so offt doth bea
te in this faith, saing that who so euer belcuyth
in him hath life euerlasting, geuing to vnderstād th
at bi faith are receiued the benifites of saluaciō bi
gods grace thorow Christ, ad he that hath it not is
not partaker of such benifites. Therfor whan we
find in the saings of the Euangelistes or of thold
doctors that the sacraments forgiue sinnes, as
that of mark and luke, that Iohn preached
the baptime of repentans in forgiuenes of
sinnes, or els in thactes of thapostels, that Anani
as said vnto paul, Rise vp, baptise the and wash
thy sinnes. And the crede receiued from the
church which saith, confiteor unum bap
tisma in remissionem peccatorum,
And such like saings the which seme to attribute
the forgeuenes of sinnes to baptim, I say that
thei must be vnderstand safely by that figure
which

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Act. 2.

which attributeth to the signe that that belon-
geth to the signified. The saing of luke and mark
and the article of the faith are vnderstand affter
this sort, that is to say, that the baptisme is a signe
of the forgeuenes of sinnes. The saing of Ananias
whan he saith to Paul, wash thy sinnes, is as mo-
ch to say, as take the signe of the washing. And
that saing of Peter in the actes of the apostels, whan
he saith. Be repentant for sinnes, and let euery o-
ne of you be baptised for the forgeuenes of your
sinnes, is thus vnderstand, Let euery one of you
be baptised in token of forgeuenes of your sinnes,
And so of the other saings that attribute the forge-
uenes of sinnes to the sacramentes, we must giue
them the true vnderstanding, that is to say, that
thei be tokens of such forgeuenes, and thei cer-
tific the beleuers of the same, but thei be not the
cause. And if any wold axe to what end than be
the sacraments geuen, if thei work none of thes
effectes, that is to say, if thei forgeue not sinnes,
if thei iustifie not, satisfie not, saue not, nor ap-
plic not such things to man? I answer as before,
that the office of the sacraments is to be witnessing
signes of thes said things and thei be as it were
certain seals which assure vs of the forgeuenes
of sinnes, of gods grace, and of saluacion. The
mercifull

merciful god and our fauorable father sawe, how we are by nature vnbeleuing and weake, And therfor for maintenans of our faith, and help of our weaknes, causeth not only his word, that is to sai, the holi gofpell, to be preached vs, but cōfir meth vs in the faith, with the sacraments, and she weth vs by certen owtward signes and plaine to our sensis, that which is preached by the word. Wherfor whā we here said, he that beleueth the gofpell, his sinnes are forgeuen hym, and after we see one baptise with water, and knowe that this baptime is ordeined by god to signifie such a thing, we be confirmed in faith, that is to say, we bileue more surely, perceiuing that baptime is ordeined to signifie that euen as the water wassheth the spottes or the vnclēnes of the bodi, so is he that bylcuyth wasshed with in the soule. The sacraments haue other offices of the which it is not our mind presently to speake. It suffiseth that amōg other thei haue this, that is to say, to bring vs forgeuenes of sinnes, gods grace and our saluation not only at that time whan thei be geuen, but thorowt all our liffe, whan soeuer thei come in to our remēberans, so that we bileue. And thei work not all this effect by their own vertu, but by tholy institution, and because thei be a ministry of the spirite as gods word is. L

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Returning therfor to the purpos, I say that it is a gret abuse and supersticion, willingly to go about to say that the sacrament of thanksgeuing forgeueth sinnes, for it is gods grace that forgeueth sinnes thorow christ, whan we beleue with a trewe faith, and not the sacrament of thanksgeuing. It is trew in dede that this sacrament doth certifie vs of that thing, because it bringeth to our remembrans that christ gaue his body and his blood for our redemption and how his death is cause of our life, but it worketh not the forgeuenes, nor it can not work it, as we haue before proued. And iff thos that defend the mass, shuld say that thei meane of the forgeuenes of the paine and not of the sawte, whan thei say that the masse forgeueth sinnes, And that affter this sort also the praier of the mass booke ought to be vnderstand, in the which is made mention of such forgeuenes, that is to say, that thei be vnderstanden of the forgeuenes of the paine and not of the sawte. Tho this I say first, that the prayers absolutely make mention of the forgeuenes of sinnes. and doo not any thing speake of the paine, whereby it appeareth that thei meane of the sawte which is princypall in sinne. And the selfsame wordes shewe that thei meane of the sawte. As for exāple, that praier, *hæc nos communio domine purget a crimin*, it saith

not, liberet a pœna, but purget a crime that is to say from the fault. And that other which saith, Sit absolutio scelerũ, that is to say let it be a discharge of the fault. And after also it saith, Sit uiuorũ atq; mortuorum fidelium remissio omniũ delictorum, that is to say, let it be a forgiveness of all the sinnes of the faithfull, liuing and dead. These wordes surely being so generall as they be of all sinnes as well of the liuing as of the dead, can not conueniently be vnderstãd only of the fault and not of the fault. Than the Summistis and school mē defenders of the masse, say that the effect of this sacramēt is to forgive veniall sinnes, and also mortall wherof man hath no cōsciens, that is to say, as I thinck, whan either he remēbreth not, or iudgeth not the to be deadli sinnes although they be in deede deadly. And among thother sermonists, the Angelica, where it speaketh of the effectis of the thankes geuing, saith the same, and the master of the sentēcis in the iiii. the xij. distinction abow the end, saith that it forgueeth veniall sinnes. And thomas of Aquine also in the iiii. of the sentēcis the selfsame distinctiō, saith the same thing, and besides that it forgueeth the mortal sinnes wherof mā forgetteth him self. And that saying of the praiser the which saith, sit absolutio

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scelerum may be vnderstand affier ij. sortis, that is to say, either so farr as it hurteih him, or els it is vnderstād of thos sinnes which mā hath no rememberans off. Thes be the fautors of the maß and they meane that the Thāksgeuing forge

Thanks ge= ueth not only the ponishment but also the sawt. uing all weis Although thes ij. distinctions that they make, tho is that whi= ne of the veniall and mortall, and thother of the ch is called forgeuenes of the sawt and of the ponishment Eucharista be bilded by them selues and not of gods word.

The first distinction is fals. For iff we steake properly, euery sinn is deadly in it selff, hauing respect to the rigor of the lawe. For as moch as sinn is so moch sinn as it is against the lawe. And iff it had not bene against the lawe, it shuld in no wise haue bene sinn. Iff it be against the lawe, it curseih, according to the saing of the psalm, Cursed be they that decline from thy commandements. The which saing, Dauid toke owt of moises in the deuteronomy, where is writton this sentence. Euery one is cursed that abideth not in all the things that be writton in this boke, that is to say, of the lawe. And ther for Paul to the Romās saith that the lawe workeih wrath. And to the galathians, that the lawe curseih all men, because no man kepeth it. And for this cause it is nedefull, that

Deut. 27.

Rom. 3.

Gala. 4.

that Christ should deliuer from such a curse, thos
that beleue in him. So that this distinction, spea-
king properly, is nothing. For the sinne which
they call veniall, iff it be sinne, it is against the
lawe. Iff it be against the lawe, it curseth and
damneth. Iff it curse and damne it is deadly. Nor
by this that is said, that euery sinne is deadly, is
ment that all sinns are like as certen haue said.
Nor it denieth not that one sinne is greter than
another. As for example, murder greter th in
theffe. But this only here is affirmed, that all sin-
nes in them selues, be deadly, hauing respect: to
the rigor of the lawe. Than that the thanksge-
uing shuld forgiue the veniall and not the deadly
sinnes, is fals. For the forgeuenes of sinnes is gods
perfight work. Nor god forgeueth not a man one
sinn, but he forgiueth him all. For accordingly,
he that repenteth for one fault must repent him
for all, at the least generallly, otherwise no one fa-
w: shuld be forgeuen him, for as moch as repen-
tans is, when the man is sory that he hath offen-
ded god in what so euer sort he shuld offend him,
And that he beleueth that thorow Christ all his
sinnes be pardoned him. And that one shuld re-
pent him for one fault and not for all, that were
not trewe repentans done in Christes name. So

THE FOURTH

lere. 31.

Psal. 31.

Rom. 8.

1. cho. 1.

the masse that forgeueth not the deadly sinnes,
can not forgeue the veniall. Also that other distin-
ction of the forgeuing the fault and the punish-
ment is not of gods word, but against the word of
god, who saith in Ieremy that he wold no more re-
member their sinnes. & what doth this meane, that
he wold remember no more? It is plaine that he
that punisheth sinne, doth remember it. Dauid
also saith in the Psalme, Blessed is he to whom the
lord hath not imputed sinne & what meaneth this,
not imputed, except pardoned in such sort as if
it had neuer bene done? Thus much doth that wo-
rd, not to impute, betoken. Than what els mea-
neth this, to forgeue sinne, but not to punish it?
And if god doth pardon the sinne, surely he doth
perfectly pardon it. So than he requireth no
punishment, and if he shuld, he shuld not per-
fectly pardon, & so he shuld not be perfectly mer-
cifull to wards his elect. Further more if Chri-
stes iustice be so imputed to the true beleuers as
though it were their own, For as much as god
geuing them Christ hath geuen them his iustice,
it surely followeth, that the iustified by Christ sh-
uld not be punished after any maner of sort.
Nor it shuld not be convenient that where Chri-
stes iustice is, there shuld be any maner of punish-
ment,

met seeing he hath plentifully satisfied. And it wold
 seeme that he had not take vp on him and borne all
 that punishment the which gods elect deserued
 for their sinnes. The which thing is against go
 ds word, who affirmeth in so many places of the
 scripture that Christ hath laid vpon himself our *Esai. 53.*
 iniquities. Also it might seeme that gods iustice
 were not by Christ perfectly pacified and recon-
 ciled to wardes the children of god, looking for
 other satisfaction than that of Christ. Yea it shuld
 folow that the death, and so gret a suffering of the
 son of god had bene insufficient for our redem-
 pcion. And to be short, seeing that all the elect be
 not o'ly the children of god and Christes brethren
 but his members, this wold sowid to Christes dis-
 honor. And surely euery punishment that shuld
 be putt for this cause on such as haue so gret a cō-
 iunction with Christ, Christ wold count it to be
 put vp on himself. And though god sometime,
 after the repentans done and the fauour forgeue,
 hath putt some punishment, as he did vp on Da-
 uid and vp on certen other. This was not
 because he had not perfectly pardoned, and
 that such punishment shuld be a punishment
 of the fauour committed, but it was an exercise
 for them, and for other respects than

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to ponish the fawt. As Austen saith well in his ii. booke intituled of the desertis of sinnes and of forgeuenes the 33. and 34. chapters, where he saith that the ponishments with which god chastiseth men, ough diuersly to be considered. For to the saintes, affter the forgeuenes of sinnes, thei be strifes battels and exercises, but to the refused, thei be with out forgeuenes ponishments of iniquitie, where he bringeth furth the xāple of Dauid and others: and as for this we haue spoken of before.

THE SECOND CHAPTER.

That the masse is no sacrifice nor remembrans of sacrifice.

IT is sureli a gret abuse to vse a thing to any effect or end with which it agreith not. The defenders of the masse, will that it shuld be a sacrifice for the liuing and deade. The which thing veri manifestings in the same masse doo witness. As for exāple, that *In spiritu humilitatis*, And, *In animo contrito* &c. that is to say, let vs be receiued of the, o lord, in the spirit of humblēnes and in a sorowfull mind and so let our sacrifice be made this day in thy sight, that
it may

it may please the, o lord god. And that other the which the bowt standers say, that is to say, Let the lord receiue the sacrifice from your handes, to the praise ad glory of his name. The which saings be affter the offering of the host and the cupp, before the preface. And that which is said in the d of the masse, that is to say, let the willing duty of my seruice, please the, o holy trinitie, and make that the sacrifice which I vnworthy haue offered before thi miaesties eies may be acceptable vnto the &c. And very many other saings innumerable, which all make mention that the masse or the masses sacraments shuld be a sacrifice. Althoug that in the former chapter we haue sufficiently proued that this is a gret error for so much as that if the masse doo not forgiue sinnes, it is not neither any sacrifice for the same. Neuertheles for the plerifull clerenes of the truth, And for that the matter is of such Importā, we will particularli proue that the masse is no sacrifice, but because this word, sacrifice, hath diuers significatiōs, to thetēt that we may well vnderstād, affter what sort thei make a sacrifice, it is to be vnderstand that acording to the scripture there are fownd many sortis of sacrifices, as we haue in exodus, leuiticus ad in numerus. & where it is taught Exodus. 29.

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Exo. 29. as well what maner of sacrifices they did owe to
 Leui. 4. make, as of what sort ad for what cause. Cheseley
 5. 6. 7. 10 in leuiticus where is spoken at length of sacrifici-
 12. 13. 14 ces, the which all together may be brought gene-
 17. 22. rally to ij. sortis of sacrifices, that is to sai, clēsing
 Num. 1. 6. 8 sacrifices ad praisng or thanks geuīng sacrifices

15. 19. And all though that this diuisiō shuld not cōpre-
 hend all the sacrifices, it shal make no matter, so
 that we proue that the masse is not a sacrifice aff-
 ter that sort as they meane. The clēsing sacrifices
 were thos that were made to pource ad clēse frō
 sinēs or els to satisfie for thē as that was of the bul

Leuiti. 4. chin or yonge bullok wich is writton in leuiticus
 And very many other sacrifices that were made
 for sinnes. All the rest that are made for other re-
 spects, whe haue by a general or comen name cal-
 led them praisng or thanckes geuīng sacri-
 fices.

Iff they that say that the mass is a sacrifice, wo-
 ld haue said that it had bene a praisng or thanks
 geuīng sacrifice, they had said sōthing better. But
 they will haue it, and they vse it for a quiting sa-
 crifice, that is to say, purging or clēsing
 and satisfieng for the sinnes not only off
 the

the liuing but also of the deade. 'Sure'y this is a
 gret effect to wipe a way and to purge the sinnes
 not only of the liuing but also of the deade. From
 whē gather they this? & here haue they it? They
 haue it not owt of thold scripture for it speaketh
 not of the masse, because it was not than, nor owt
 of the newe. Let them shewe one only word that
 Christ or the Apostles euer spake, that the masse
 shuld be a sacrifice for the liuing and for the dea=
 de. Thei shall find in deede that the sacramēt, or let
 it be the lordes supper, is a remēbrans of the sa=
 crifice the which Christ made for vs, that is to say
 of his death. This doth Christ him selff say, whan
 he did institute the same holy supper, as Mathew,
 Marck Luke and Paul in the 1. to the Corinthiās Mat. 26.
 doo say, Doo This In My remēbrans? In a ma=
 tter of so gret weight, as this is, how durst any Mar. 24.
 man (yea I speake to all the men in the world ga=
 thered to gether) be so bold to affirme such a sen=
 tēs without gods auctoritie? howe can men kno
 w that any thing shuld be a sacrifice for sinne if
 gods word say it not? The selff same
 that is the sacrifice for sinne is the same
 that saith vs. The masse than or let it be the ma=
 sses sacramēt, shall be thatt that shall saue
 vs, nor Christ shal not be our sauior but it shall Luc. 22.

THE FOURTH

be the masse or his sacrament. And how cometh this matter to passe that the sacrament should work an effect contrary to his office? The office of the sacrament is to signifie that Christ is deade for vs in forgeuenes of sinnes. This Christ him self saith, and signifiech that Christ forgeueth the sinnes and yet thei wold that the sacrament it self should be that that forgeueth sinnes. Thes ij. things can not stand to geither, that the sacrament should both signifie that a nother thing, forgeueth sinnes and also that the sacrament it self forgiueth them. Iff the sacramēt it self forgeueth them, how doth it betoken that Christ doth forgeue them? So than it self will forgeue them and not Christ. Here thei alledge that the holy fathers, as Ambros, Austen and others did call it a sacrifice. And therfor thei also call it a sacrifice. Than further thei say that the scripture saith the same, that is to say the Prophete malachy the which saith, I haue no delite in yow, that is to say,

„ yow please me not saith the lord of hostis. And I
 „ wil not take the giffte at your hand, for that from
 „ the east to the west, my name is gret among the ge
 „ tiles, and in euery place is sacrificed and offered
 „ to my name the cleane offering. For that, gret is
 „ my name among the gentiles, saith the lord of ho
 stes.

Mala. 1.

fles. I oo here thei say that the masse is a sacrifice,
 the which from the east to the west, is made to god
 called by the Prophet a cleane offering the whi-
 ch in euery place is sacrificed, In frāce, in Spaine,
 in flanders, in Almany in Italy and euery where.
 To the so seble profes, I first answer that I hold
 fathers called the supper of the lord a sacrifice me-
 aning' that it was a remembrans of the sacrifice
 as the stone out of which came furth the water
 in the desert, was called Christ no because it was
 in dede Christ, but becau'e it did signifie Christ.
 Nor this is not mine, but the fathers exposition
 them selues. And I could bring furth the auctori-
 tie of many but the auctortie of Chrysostom Chrysost.
 for this time shal suffice vs, who vp on the Heb. 9.
 Pistel to the hebrews speaketh of the sacra-
 ment after this sort. That which we doo is do-
 ne in remembrans of that which is allredy done.
 We doo not any other sacrifice but allweyes, the
 selfe same. Yea we rather vse the remembrans of
 the sacrifice. The be the wordes of Chrysostom
 who will that the sacrament therfor shuld be cal-
 led a sacrifice because it is a remembrans of the sa
 Senten. 4.
 crifice. Also the master of the sentenck, the desen Distinc. 12.
 der of the masse, saith that the sacrament of the
 breade and wine is called a sacrifice and an offe-
 ring because it is a remembrans and a representa

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cion of the trewe sacrifice, and of the holy offering made vpon thaultar of the croffe. Because on this, saith he, Christ was de id on the croffe,, and offered in himself, but euery day he is offered in the sacrament because that in the sacrament is made the remembrans of that that ones was done. We might if we wold, bring furth Cipriane, Austen, Ambros, and many other awncient authors, but seeking for shortnes we will passe them ouer. And allthough that all thold men shuld say that it were in dede a sacrifice, not bringing gods word for them we shall not be bownd to byleue them: because it behoueth that such a thing belonging to our faith, shuld be grownded vpon gods word and not vpon mennes. To the saing of Malachy, I say, that it proueth not their intent, because thei must if thei will that that saing shuld be to their purpos, proue that Malachy shuld speake of the masse. Malachy saith that in euery place is offered and sacrificed to god the cleane offering, he saith trewe, but he saith not that this cleane offering is the masse or the sacrament of the lords supper. He only maketh mencion of the cleane offering and telleth not what that is. How trifie thei to gesse after this sort, saing that he speaketh of the masse or of the sacrament? Thei must first shewe that
the

the masse is a sacrifice, And after ward that malachy shuld speake of the masse, or els of the sacrament But thei shall neuer proue neither thone nor thother, I say, by gods word. I han further let vs admitt that malachy speaketh of the sacrament of the altar and that the same is a sacrifice the which is offered in euery place, thei shuld not yet by this, haue their intent. Because that thei must also proue, that this is a cleansing sacrifice for sinnes as thei wold haue it. It may be granted after a good sence, the same sacrament being called Eucharistia, becaus in the same is yelded thanks to god for so gret a benefite as he hath geue vs in Christ, I mai, I sai, be granted that it is a praising or thanksgewing sacrifice, but thei haue not by the saing of malachy, that it is a cleansing sacrifice as thei doo meane. And if thei shuld aske, After what sort it an, is malachy vnderstand, and of what sacrifice he speaketh he? I say that our meaning is not at this time to expound that saing. It is on ly to make knowe that the prose is nothing worth, as you may see. Neuertheles, I wil say that malachi speaketh of the spirituall offerings and sacrifices the which are offered euery where since Christes coming. In the propheticall time men might not doo sacrifice except in the temple at Ierusalem. But after christis coming and made euery where the true offerings and he true

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Psal. 49.

Heb. 13.

Philip. 4.

Rom. 12.

Rom. 15.

spirituall sacrifices the which please god, made by the byleuers, and thei be thes, First the sacrifice of praise of the which the Psalm saith, Sacrificiū laudis honorificabit me that is ye shall honor me with the sacrifice of praise. And Paul to the hebrews, per ipsum offerimus hostiam laudis semper deo that is thorow him we offer the sacrifice of praise alwaies vnto god. And he addeth to, Beneficentia & communicationis nolite obliuisci, talibus enim hostijs placetur deo that is be not vnmindful of liberalitie and almesse for with such sacrifice god is pleased. See here ij. goodly spirituall sacrifices, the praise of god and the help of our neighbors thorow charitie. The other sacrifice which pleaseth god, and is made euery where, is whan we offer our selues and dedicate vs to gods seruice, refusing and forsaking our selues. Of this spake Paul to the romans. Ther is a nother offring or sacrifice of the which also Paul to the romans speakeith, whan the ministers with the word of tholy gospel doo offer to god thos that doo turne, as Paul him selff saith he hath done the gentiles. And to be short all thos hostes and spirituall sacrifices of the

the which Peter telleth in his 1. pistel, that be acceptable to god thorow Christ, thos such sacrifices be the same of the which I ymagin malachy ment. For he had the selff same spirit, that Paul and Peter had who tell which be the sacrifices that please god. And saing thus, we speake according to the scripture ad not of our own head, as thei doo that say that the masse is a clensing sacrifice for the sinnes of the liuing and deade, ad knowe not nor can not bring furth in their fauor any one saing of tholy scripture. In the matters of sowl helth which are the chefe and of grettest wayght, men ought not only to be hable to defend them, but it is necessary that thei proue them by tholy scripture the which can not lie. Thei which say that the masse is a sacrifice for sinnes, by all the meanes thei can, thei indeuor and force them seluis to mainteine that thing with distinctions with a thousand inuencions, and it is ynough for them not to be ouercome as it chan- ceth to the seet of the schole men, the which be of most diuers opinions. As for example, the Thomi sts, the Scotistes and euery one of them defend their own opinion and thei be in continuall strif- fe, and it is neuer knowen who hath the better. Su rely it must nedes be, that hauing contrary opini-

THE FOURTH,

ons, at the least that thone of them shuld be fals, and yet thei defend them. It is not fitt in gods matters, for a man to seeke only to be able to defend his opinion, affter what sort he will, for so moch as the fals matters also may be defended with writhing and wrangling. But it is necessary that we proue our opinion by gods cleare and plaine word. And iff we can not proue it we ought not certainly to affirme it.

The first reason.

Now let vs proue with the lordes help that neither the masse nor the sacrament are sacrifices for the sinnes neither of the liuing, ad moch lesse of the deade. First either thei meane of the hole masse, as we haue said before, that is to say, of all that mxture or els heape and composition of wordes, gestures and cercmonies, beginning from the Introibo, euen vnto the end, or els thei meane only of the breade and wine that thei offer, and of the sacrament. Iff thei meane off the hole masse, it can not be a sacrifice. How is it possible that a thing full of so many falshods, so many superstitions, so many wikednesses and blasphemies, and that so many waies robbeth gods honor and Christes, and offendeth him, shuld be a sacrifice for the sinnes of the liuing and of the deade? Shuld we doo sacrifice to god with blasphemies

phemies: That the masse is full of such things, be-
 therto we haue diuersly proued it by gods word
 iff thei meane only of the breade and wine, and
 of the sacrament and not of the hole masse, either
 thei meane of the breade and wine not yet conse-
 crated, or els affter that thei be cōsecrated. & which
 way so euer thei take it, it is fals that thei shuld
 be a sacrifice for sinnes. Although I know that aff-
 ter both sortis thei wold it shuld be a sacrifice
 both affter the consecration and before. There
 is no dowl but affter the cōsecration folowing
 their opinion, the bread and the wine be a sacri-
 ce. For as thei think, Christ all hole is there in bo-
 dy and in sowle, and that there is no more nei-
 ther bread nor wine, but only Christ the which is
 the trew sacrifice. Also that thei hold that that
 bread and wine is a sacrifice before the consecra-
 tiō, how can thei denie it, so many praiers, secrets
 and chesely the canon affirming it? The which ca-
 non in the first part praith god that he wold blef-
 se that bread and wine, and calleth them holy
 vntasted sacrifices in the plural number. And
 in the second part, that is to say in the me-
 mento, he calleth them a sacrifice of prai-
 se. The which is offered for the saluation
 of sowles. And in the fourth part he calleth

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them an oblation. And in the fift he praiſe god that he wold vouchſafe to accept this oblation ſo that it might become the body and blood of his beſt beloved ſon. So that then they will that that bread and wine which are not yet conſecrated ſhould be a ſacrifice for the ransoming of ſoules. And they pray that they may become Chriſtes body and blood. If they pray that they may become, then be they not yet conſecrated. For when they be conſecrated, they are become Chriſts body and blood, as they think, and it needeth not any more to pray that they ſhould become ſo, becauſe they be already ſo become. That this bread and wine unconſecrated ſhould not be a ſacrifice for finnes it is an eaſy thing to proue. For that according to holy ſcripture, the ſacrifice for finnes is that that hath redeemed vs. For ſo much as the redemption is as much to ſay as the forgiuenes of finnes, according to Paul as it is writton to the Ephesians and to the Coloſſians: But we be not redeemed neither with bread nor wyne, but only with the blood of the vnſpotted lamb Chriſt as Peter ſaith in his firſt piſtle, Yow knowe that yow were not redeemed from yowr vayne conuerſacion, which yow toke by the tradicion of yowr elders with ſeuerable things as gold and ſiluer, but with Chriſtes precious

Eph. 1.

Colloſ. 1.

1. Petri 1

precious blood as of an hole and vndefyled lamb. is not the bread and wine vncōsecrated things fadeable and corruptible? How vile doth this masse make Christes redēpcion? Of how litle vawew, his blessed blood? God wold not pardon sīne, but that there was paid so gret a price, so gret a passiō so high a blood and so gret a death as that was of his sonn. And they will that sinnes shuld be pardoned with bread and wine which yet are no nother but plaine breade ad plaine wine. That the bread and the wine whā the consecraciō is made, shuld be no sacrifice although there were no more neither bread nor wine, but the body and blood of Christ Ihesus, as they wold haue it, I say that they be no sacrifice. They be so moch lesse a sacrifice, iff the bread ad the wine remaine. And that they shuld be the sacrament as without dowt the Sacramēt is no nother in substācs, but bread and wine, consecrated, that is to say appointed to the v̄e to which Christ appointed thē, that is to say to bring in to remembrans his body and blood. That the sacrament, I say, is no sacrifice in what so euer sort it be a sacrament. I proue it by Paul in his pistle to the hebrews, The which is the fauorers of the masse had but supperficially vnderstand, they wold neuer so boldly haue vttered

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that the masse or let it be the sacrament shuld be a sacrifice . It is writton first in that pⁱ-
 file , that there were in the lawe many pry-
 stes , becaus thei were mortall , but Christ w-
 ho is immortall , bath now theuerlasting prⁱ-
 sthode , and therfor can saue for euer all thos
 that goo to god by him, alweys liuyng to that end
 that he may intreate god for vs. And he addeth a
 none affter, that thos prestes or els byshops had
 nede to offer sacryfices not only for the sinnes of
 the peple but for their own also . But it behoued
 that Christ shuld be vndefyled, innocent, the w-
 hich shuld not haue nede eueri dai to offer for him
 selffe, and affter for the peple because he dyd this
 ones, whan he offred hym selffe . For so moch as
 that the lawe appointeth men bisshops that haue
 weakenessys, but the word of the oth, that is to sai
 the word of god , and of which Dauyd spake in
 the Psalme, appointeth the son for euer consum-
 mate, that is to say perfite. By thes wordes, ij thin-
 gs are geuen vs to be vnderstand. First that none
 can offer a sacrifice, that may auaille , (as before
 god) for sinnes, except Christ that is pure , inno-
 cent, separated from sinners perfite and euerla-
 sting bishop , who hath in such sort offered him
 selffe, that the sacrifice is the prest him selffe, and the
 prest

Psal. 110.

priest the sacrifice it self. For that to offer sacrifice for sinnes it behoueth not only that the sacrifice shuld be cleane, pure and without spott, but it is necessary that he that offereth it, shuld be him self also cleane and that he shuld not haue nede to offer for his own sinnes. It is knowen off old, that among men also, whan a thing is presented by the handes of one that is in displeasure of any gret lord, although that the thing be good, yet it shall not be acceptable, because that he which presenteth it is not fauored. Iff it be so than that he who offereth must be cleane and no sinner, the prestes that say masse, can not offer sacrifice for sinnes because thei be uncleane and sinners. And albeit thei shuld in deede offer Christ ones again, that offring could not auaille for sinnes: because it is nedefull for the bringing to passe of such an effect that both thone and thother shuld be cleane and without spott, not only the sacrifice but also the sacrificer, a thing that can not be among as many as be but men in the whole world. And for this cause it behoued that Christ him self shuld be he that shuld offer and make sacrifice to god and no nother but him self, because he alone is without sinne, and all the rest be sinners. Than it geuyth also tunderstand,

THE FOU RTH,

that it nedeth not any more to doo sacrifice for sinnes becaus he that hath done sacrifice, Christ, hath satisfied, hauing done ones for euer, because it was perfite, being the same Christ the euerlasting bisshop that offred him selff. Iff that haue sufficed being ones done, what nedeth it to make other sacrifices or to make againe the same at other times? Surely it shuld be superfluos, yea it shuld lessen the worthines of so gret a sacrifice, for it wold seme that it were not sufficient. So than the masses sacrament is no sacrifice for sinnes. Next affier in the viij. chapter he saith, that Christ hath so moch a more excellent presthode than the old bisshops, as he is a mediator of a more excellent testament, the which is made with more excellent promises. And declaring of what sort the newe testament shuld be, he allegeth the saing of the scripture, that is to say, Ieremy, the which saith, this is the testament (that is to say, the newe testament) which I will make with the hows of Israell, affier thos daies, saith the lord I wil geue them my lawes in their mindes, And in their hartis I will write them, And I will be their god, and thei shal be my peple. And affier a fewe wordes he saith, I will be pacified concerning their vnrightuosnes, and their sinnes and iniquities I will no

mo=

Heb. 8.

Iere. 31.

more remember. These wordes conclude that there is for vs no nother sacrifice for sinnes but that which Christ ones made. God saith (who can not lie) that geuing the newe testament he wold in such sort be mercifull, as he wold no more remember the sinnes of his peple, that is to say of the trewe byleuers. The which geueth to vnderstand that he shuld be perfytely and perpetually pacified. Let vs see now, for what cause he shuld be so pacified: We must say, for no nother cause but for the mediators sake of such a testament, that is to say, for Christes sake by whom this testament was made. Let vs goo on further. How is god pacified by Christ, except by the sacrifice the which he made, offring him selfff vnto god for the sinnes of his peple? Gods anger and his lustice is by no nother meanes pacified, but becaus (after a maner of spech) he hath wreked him selfff vpon Christ. Off the which, Esay saith I haue beaten him for the wickednes of my peple. Than let vs say after this sort, if god be pacified by Christes sacrifice, and forgeuith our sines, It foloweth that there nedeth no nother sacrifice for sinnes. For if he wold haue other sacrifice for sinnes he shuld not be, I say, perfytely pacified, nor, requiring other sacrifice that might satisfye for them. he wold not

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forget ~~owre~~ iniquities. Surely, he that seith not this is very bare of vnderstanding.

In the ninth chapter shewing the differens betwene thold byshops ad Christ, he saith that the leuitical bisshop entred ones in the yeare in to that place, the which is called sancta sanctorum, that is the head holy place, not withowt blood, the which he offered for him selff and for the synnes of the peple. And he saith that thos giffes ad sacrifices which were offered, could not make man persite as pertaining to the consciens. But Christ the bisshop of trewe good things entred onys in to the head holy place with his own blood and gate ther theuerlasting ransõ. And after he addeth that forgeuenes is not wrought withowt blood shedding? And declaring what shuld be thos head holy placis where into Christ entered he saith that, that is heauen, and that he is there entered that he may presently appeare in gods sight for vs not to be offten offered as the bisshop, (that is to say the leuiticall bisshop) off: times euery yeare entered by strange blood. For other wise it shuld haue bene nedefull that he shuld haue offten suffered sins the beginning of the world. But now towards the end of the world, hath he ones appeared to destroy synne by the offering of him selff.

self. And as it is appointed that all mē ones shall
 die, and after that shal iudgement be, so Christ is
 ones offered to take away the sinnes of man. All
 this talk doth shewe that neyther the masse nor
 the sacramēt is a sacrifice. First it saith that thos
 giffies and sacrifices which were offered, could
 not make man perfite as pertainig to the cōsci-
 ēs, as though he wold say, that they could not for-
 giue sinnes nor perfiteley clense man, but Christes
 giffi and sacrifice is that wich maketh man perfite
 as pertainig to the cōsciēs. It is plaine that Chri-
 stes sacrifice is made for all thelect in all the wor-
 ld that be past, present, and to come, As Iohn sa-
 ith in his first pistle that he is thappeasement of 1. Ioh. 2.
 all the world, and he hath made thē perfite as cō-
 cernig cōsciēs, that is to say, hath perfiteley rāso-
 med, freed, halowed, washed and clēsed thē. And
 he onli hath done that which thos nōber of sacrifi-
 ces of the lawe could not doo. And by that one o-
 ly he hath satisfied, quieted and pacified their cōsci-
 encis and hath made thē sure of his grace, that is
 to say, of forgeuenes of sinnes, of recōciliaciō and
 attonemēt with god, and of their saluacion. To ma-
 ke a man perfite in consciens, doth bring with it
 thes forsaid things. Iff it be so than what ne-
 deth it more to make o. her sacrifices, and to goo

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about to seeke to make that a newe that Christ
 hath perfectly made, as though he had not made
 it: that other word that followeth, proueth the
 very same, that is to say that Christ hath found out
 theuerlasting ransom, that is to say, the perfect
 freeing of all the left in the world, from sinne, from
 damnation, from death, and from all euill for euer,
 and this by the sacrifice that he made once,
 with his blood, and by his passion and death. If
 he haue with his sacrifice ones made, got theuer
 lasting ransom, that is to say, that which shall al
 waies be, and shall neuer faile but euer continue,
 with nedeth there any other sacrifices for sinnes?
 We haue inough of that which Christ does made,
 because with that he found out theuerlasting
 ransom. And that other word which saith that wi
 thout blood sheding forgiuēes is not wrought,
 what doth it meane but that it is nedefull in the sa
 crifice which is made for sinnes and which forgi
 ueth the, that blood shuld be shed, and that it shuld
 satisfie for sinnes? And for this cause was nedefull
 that Christ shuld shed his blood. In the masse there
 is no sheding of blood, therfor it is no sacrifice
 for sinnes. The other word that cometh next after,
 that is to say, that Christ is etred in to heauē to the
 intent that he may appeare in gods fight for vs not
 to be

to be offien offered (for it is as moch to say as one
 time suffiseth. Forels it shuld haue bene nedefull
 that he shuld offien haue suffered sins the begin-
 ning of the world) what doo thes wordes meane,
 but that christ cā not be offered for sinnes more th
 a one time, And who so euer seketh to offer him off
 tner than one time, there foloweth this inconue-
 niens that it shuld haue bene nedefull that christ
 shuld offien haue suffered sins the beginning of
 the world? Thei say that christ is offered in the
 masse for sinnes, that is to say thei offer him them
 selues to god, not only for the liuing but also for
 the deade. Iff christ be offered one only time and
 that hath suffised, what nedeth it any more to of-
 fer affter any maner of sort? Iff that only time ha-
 ue suffised for sinne, what nedeth it more to say
 masse to that end? Oh, say thei the masse is that
 which applieth the merite of christes passhion.
 But from whens gather thei that their saing, but
 owt of their own braine, I will not say from the
 spirite of Antichrist? It is not ynough to say that
 it is so, but thei must proue it by the scripture.
 The masse auaieth them not to applie the meri-
 te of christes Passhion. Faith sufficeth, as before we
 haue saide. For by the testimony of peter and
 Paul, he that bileueth in Christ his sinnes be for-
 gien

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geuen him and he iustified. The other saing is that
 at Christ in thend of the world hath appeared
 ones by thoffering of hym selff to dryue a way
 and to destroye synne, that is to say, all the synnes
 of the elect. Iff he haue destroyed all sinne with
 his sacryfice ones made, to what purpos shuld
 we make moo sacryfices? It nedeth not any more
 to doo that that is alredy done. And that last sa-
 ing, what doih it meane? That is, that as it is appo-
 ynted and ordeyned that all men shall ones dye,
 and affter Iudgement shall come, so Christ is ones
 offered to take away the synnes of many, that is
 to say of all the elect. The scripture vseth off this
 word, many, for all the elect, as we haue in ma-
 thew, where Christ sayth that the son of man was
 come to geue his lyfe for the redempcyon of many.
 And whan he dyd institute the sacrament he said
 that his blood shuld be shed for many. And Paul
 to the romans sayth that by chrystes obedyes ma-
 ny be made iust. This word, Many, in all thes
 places, importyth as moch as all the elect. To our
 purpos, iff it be appointed and ordeyned that
 Chryst shuld be offered one tyme for the synnes of
 many, as it is appoynted that all men ones shall
 dye, what nedeth it any more to offer hym?
 Will we doo against gods ordynans? Here the
 defenders

Math. 20

Math. 26

Roma. 5

defenders of the masse answer, that Christ is ones offered affter that maner, that is to say, suffering and dying, and affter that sort, it nedeth not that he shuld be any more offered, because that only time suffised. But now he is offered affter a nother sort, that is to say sacramentally, and affter this sort he may be offten offered for sinne. This answer is nothing worth. For iff Christ at that only time whan he offerd him selff, destroyed sin, to what purpos nedeth it to offer him any more to that effect and to doo that is alredy done? The destruction of all sinnes was wrought by that on ly time that Christ was offered, It nedeth not any more to doo it neither affter that, nor affter any other sort.

Hebr. 10.

In the tenth chapter he saith first, that iff the sacrifices the which were offered in the law we could haue made men perfite, that is to say, clenfed them perfutely, thei shuld not haue bene many times done, becaus that thei that shuld haue done them, being ones clenfed shuld not haue had any more cōsciens, that is to say, gnawing of sinne. For that thing that taketh a way sinne, taketh a way also the gnawing of the consciens for cause of sinne. And this word, sinne is put there for all sinnes. And he addeth that the blood of

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Pfal. 39.

Blood of bulles and of hegootes can not take away sinnes, and therfor he (that is to say Christ) entering in to the world, speaketh the wordes of the psalme, that is to say, thou wouldest not haue sacrifice nor oblacion nor thou art not delyted in wholeburnt offerings for sinnes. Thus I said, lo I come, that I may doo, oh god, thy will. And after he saith. By the which we are halowed, through the offering of Christes body ones done. And after a fewewordes, as it were shewing the cause why we be halowed by the offering of Ihesus Christes body ones done, he saith, becaus that with one only offering he hath made persite thos that be halowed. Which thing the holy goost doth witnes, the which foretold that god wold make a newe testament. And amongst other things, he saith that he wold nomore remember their sinnes, that is to say his peple, and his electis sinnes. And he addeth that where forgeuenes off sinnes is wrought, there needeth not any more to make other oblacion, that is to say to offer other sacrifice for sinne. Thes wordes be cannon shot, ynough to beate down the whole bilding of the masse, or els thei be swordes ynough to throte cutt hir or vtterly to kill hir. First, he saith, that iff the sacrifices of the lawe had be

ne able to make mē persfite, the selff same shuld ne
uer haue tene so offten done again, becaus that
they that had sacrificid shuld not haue had any
more consciens of sinne, being allredy ones clen-
sed and purged. Here the text saith plainly that
it nedeth not to doo again thos sacrifices which
take a way sinnes and make mē persfite, the which
is all one. Iff the masse take a way sinnes, why doo
they say it so offten? It shuld suffise to say one on-
ly to satisfie for them for whō it shuld be said or
that say it, and to forgiue their sinnes. Here
the text saith that therfor thos sacrifices were the
more offtened becaus they could not take a way
sinnes. Iff they had taken them a way it had not
nedid to doo the selff same againe. The defenders
of the masse say that they doo no nother sacrifice
in the masse, but the selff same that christ did, and
that, they doo offten: O goodly ymaginacions.
They putt than Christ offten vp on the crosse we-
tingly done and of purpos. The lewes vnderstode
not that Christ was Christ, nor they knewe him
not, and therfor they crucified him, as Paul to
the Chorinthes, saith. And they knowe that Je-
sus is Christ, and yet they put him so many times
vp on the crosse, and thei be so many times made
giltie of his body and bloode, as they say masses.

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It is a godly sacrifice. What will thei say here to the reason that the text makeith? that is to say, that if thos sacrifices of the lawe had bene able to take away sinnes, thei shuld not haue be done more than ones? Iff the masse take away sinnes why is it said again so offten? Than Further, as we haue said. Iff that sacrifice which christ hath made one only time, that is to say, when he offred himself, did than forgiue sinne, and that only time sufficed, what nedeth it to make any more sacrifices for sinnes? The second saing is that we be halowed by gods will, through the oblatiō, that is to say, the sacrifice of christes body ones made. Iff we be halowed, that is to say if we be made cleane, and if our sinnes be forgeuen vs through christes sacrifice ones made, wath nedeth it to make any other sacrifice, or to offten the same? Now the third saing, the which redrith the caus of the whole, that is to say, that with one only oblatiō and sacrifice christ hath made perfite, all thos that is to say all theleēt frō the begiūing of the world vnto thend. Iff it be trewe, as withowt dowt it is, what nedeth it any more to make sacrifice for sinnes, neither the selff same nor any other? By that, saith the text here, be all thos made perfite, that be bolied, that is to say theleēt. Iff thei be made perfite.

perfite, that is to say, perfectly clenſed, and it meaneth that thei want nothing, what nede haue thei of moo ſacrifices? furthermore if the holy goſt which cā not lie doo witnes that god through chriſt wold no more remember the ſinnes of his peple, that is to ſay, wold perfectly and thorowly forgeue them, what nedeth it any more to make ſacrifices for ſinnes? To be ſhort, iff where as forgeuenes or ſacrifice for ſinnes is made, there is not any other offring or ſacrifice for the ſame, as the text here ſaith, becauſe that that of chriſtes is ynough, the which was made onis, why will we make mo ſacrifices for ſinnes if thei be wholly forgeuen, and of ſuch ſort as god wold neuer remember him any more of them? So that than it is clere and plaine by theſe ſo many ſaings of this moſt chriſten and holy pſtle fore ledged, that we haue no nother ſacrifice for ſinnes but that which chriſt made on the croſſe. And iff it be ſo, it doth in dede folowe of neceſſitie and certainly that neither the maſſe, nor the ſacrament is a ſacrifice for ſinnes. And if any one wold ſay, how is forgeuenes of all ſinnes wrought by chriſt, ſeing euery day it is done anewe by repentans? And Chriſt Ieſus him ſelf commandeth vs in the praier which he hath

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taught his apostles what thei shuld say, Et dimittenobis debita nostra. that is to say, forgue vs our sinnes. Iff he hath alledy forgeuen them, what nede we any more desyre that he wold forgeue them vs? To this I answer that whā Paul sayth that by Christes sacrificyce is forgeuen vs all our sinnes, that is to say, past, present, and to come, the which also Iohn affirmeth in his I. pistle, whan he saith, that he is the appeasement of all the sinnes of the world. And whan peter in his first also sayth, that Christ hath borne our sinnes, on his body vp on the crosse. And Esay, likewise sayth, that god hath layd all our iniquities vp on him, that is to say vp on Christ. Thes saings of the scripture and such other like haue this meaning, that is to say, that Christ Iesus hath satisfied gods iustyce for the whole sinnes of the elect, past, present and to come. nor god for this respect, doth not looke for any other satisfaction, or payment, becaus he was perfectly and wholly satisfied for our sinnes, whā Christ gaue him selff for a sacrificyce, suffering and dyeng as he dyd, nor there was not any other way for us to pacifie god and to satisfye him, but this. Vnderstanding affter this sort the fore sayd saings (the forgyuenes of all the sinnes of all the elect of the world, present, past, and to come) are alledy

1. Ioh. 2.

1. Pet. 2.

Esa. 53.

forgeuen, nor there is no nother forgeuenes looked
 for. Becaus that for the sinnes of the same elect the
 re is no nother satisfaccyon looked for. And whā
 it is sayd, that sinnes be daily forgeuen by repen=
 tans, this is to be vnderstād, as to vs, that is to sai,
 that we doo accept by fayth inclosed within re=
 pentans such forgeuenes, and we doo enter in to
 the knowlege of gods grace and mercy shewed
 towards vs thorow Christ, bi the forgeuyng of al
 our sinnes. & wherfor euen as Christ hath onli satis=
 fied for the elect, ād not for the rest, to whom his de=
 ath auaieth not, so the elect ōly haue the trew say=
 th, ād doo knowe the forgiuenes of their sīnes w=
 wrought thē by Christ. & wherfor speaking proper=
 li, neither the repentās nor the faith doo forgeue
 the sīnes, becaus that gods grace ōly or mercy tho=
 row Christ Iesus (that is to say, becaus he hath
 satisfied for us) is that that forgeuyth sinnes. But
 therfor the forgeuenes of synnes is attributed to
 repentans, and to faith, becaus the same faith is
 that, which knoweth and accepteth such forgeue=
 nes, and it is a certen assurednes of the same. And
 whan we aske euery day in the lords praier that
 he wold forgeue vs our sinnes, we doo aske of god
 rather the knowlege and assurednes of such for=
 geuenes, than the forgeuenes it self, of which the

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faithfull ought not to dowt, but that it is wronght him in Christ. But we doo aske to knowe such forgiuenes better, and to be more certen of the same. The which knowlege and certentie (being no nother but faith it selff) is neuer so gret , but it may increase and become greater. And therefore the faithfull Christiā euery day, and as often as he remembreth him of his sinnes, desireth forgiuenes of hē, that is to say, the knowlege and more certentie of such forgiuenes. Further more Christ will that praiſing daily, we should ask forgiuenes of our sinnes , to make vs to knowe that we be sinners, and that we doo continually offend him. The which thing whan we knowe, first it doth hūble vs before god. Thā it maketh vs know his mercy how gret it is. It hangeth of this knowlege that we be inflamid more feruently to loue god, to honor him, to reuerēce him, to serue him from the hart. And according to his exāple, to loue our neyghbor, to doo him good, to forgiue him whan he offendith vs, and to pardon wronges receiued , the which in comparison, of thos that we doo vnto god, which be withowt nōber, and most great, we ought to account them no wrongs and of no weight.

Now there remaineth to proue, that the sacrament of the masse is no remēbrans of a sacrifice.

For, if it were a remeberans of a sacrifice, it should be a trewe sacramēt, but it is no trewe sacramēt, chesely to thē that be there present, and say not the masse, therfor it is no remēberans of a sacrifice. I proue that it is no sacramēt, becaus that to a trewe sacrament is necessary, that the wordes of the cōsecratiō be said, and that thei be vnderstād according to that comō saing (and it is of Austē) *accedit uerbum ad elemētum & fit sacramentum*, that is to say, when the worde is ioined to the Elemēt the sacramēt is made, it is necessary, I say, to a trewe sacrament that the word shuld be ioined, other wise it is no sacramēt. But how be thei certē whiche be presēt at the masse that the wordes with the which thei cōsecrate, be said by the prest or not? For so moch as thei heare it not, the same prest saing it veri sofftly, in such sort as none heareth it, except the prest him selff. Therfor to thē which heare not, nor vnderstād what is done, nor said, it is no sacramēt. A fewe yeares past, there was in Mantua a certē fri- Mark
 re of a certē order the which was put in a lre cage becaus he had celebrated masse māi yeares, ād neuer did cōsecrate. So it might chāce of māy other that might doo the like. who cā assertē the peple that the bread, ād wine, is cōsecrated, neither bearing,

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vnderstanding what is said? And iff any man
 wold say that there may be a sacrament, although
 the wordes of the consecration shuld neither be
 hard, nor vnderstand, seing that the childern be
 baptised, which vnderstand not what is said. To
 this I answer, that there is diuersitie betwene chil
 dern and the that be of full age, for the children al
 though thei neither heare, nor vnderstand, yet
 thei may and ought to be baptised by gods com=
 mandment. And this is taken owt of the scriptu=
 re. But thei of full age, ought not to be baptised,
 except thei vnderstād that which is said. Ye a bap
 time in full age requireth faith, and the confessiō
 of the same. And iff at any time it shuld be done
 otherwise, that is to say, iff it shuld not be vnder=
 stand, it shuld not be vnto him trewe baptim. So
 moch more we shall say of the sacramēt of bread
 and wine (the which none vse butt thei of full a=
 ge) that thei be no sacrament, if the wordes be
 not spoken, and vnderstand, with which wordes
 thei be consecrated, that is to say appointed to an
 holy vse, and become a sacrament. For this cause
 in old time the wordes of the consecration were
 said with a lowd voice, to thetēt that euery one
 might vnderstād what was said, so that, seing the
 sacramēt of the masse is no trewe sacrament, it is

no me=

no memory of a sacrifice. Further more we must knowe, that the sacramēt is not an absolute thing but is a thing that hath respect to a nother thing, that is to say, to the vse to which it is appointed. And whan such vse is taken a way, it can not be properly called a sacrament. The trewe vse of the sacrament is, that it shuld be distributed to the multitude. And to this end it is consecrated, that is to say, appointed. Let vs see how the saui- or vsed it, whan he instituted it. It is certen that he gaue it not to one only, but to all his disciples, and said vnto them, that thei shuld doo as he taught them, and did him selff. And how did he? He said not only ouer the bread and wine, the wordes of the consecration, as the priestes doo, which seme to make an inchantment, but he commanded them that thei all shuld take, and eate, the bread, and drink the wine. He did all this, and said that thei ought to doo as he had done. It becometh iff it shuld be a sacrament to doo all that which Christ said and commanded, and not part. But now the Priest, beside that it is not vnderstand what he doth, he doth not deale the sacrament to the peple, but taketh it him selff alone, and yet he saith that he doth cōmunicate. And he calleth that receiuing with the mowth, that is to say, taking

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the bread, and wine, he calleth it, cōmunion, speaking and doing abusingly. It is called a cōmunion whan many doo partake of one thing, not whā one by him selff a lone, doth take the whole, as is done in the priuat masse. By the which thing we may truli say that that sacrament of the masse, is no trew sacrament. & herfor if Paul, for that disorder that the corinthians did vse (as it is

1. Cho. 11. writton in the 1. to the same corinthians) which was, that one taried not for another (and it was but a small sawt in comparison of this) said, that that which they did, was no eating of the lordes supper: what shall we say of this sacrament, in the which is committed not one, but so many abuses, and where the whole trewe vse of the lords supper, is changed? Christ cōmanded that all shuld take it. And here in the masse the prest eateth and drinketh vp all alone. My reason standeth in this. The vse of the sacramēt, is of the substance of the same sacramēt. And where the vse is not to which it was appointed, there the sacramēt in deed, is not. The vse of the lords supper, or of the thanks geuing is not only to say the wordes ouer the bread and the wine, but it is that many shuld take it, and eate the one and drink the other, as Christ appointed. Than

where such vse is not, there is no sacramēt, for he said to many. Eate yow, ād drink yow. And why is not this done in the priuate masse, but rather the cleane contrary? For one alone that is to say, the prest, doth take the host and the cupp. So that than it is no trewe sacrament. I will geue the example of baptim, to thentent that euery one may vnderstand how the sacrament standeth in the vse, And whan the vse is ceased it is no more a sacrament. The water of baptim is no sacrament, but for that time that it wassheth, ād is put vp on the body, saing thes wordes, I baptise the in the name of the father, the sonn and the holy goost Amen. Let that water fall in to a nother vessel, affter that the creature be baptised, it is no more baptime, but is as any other water, this is plaine. Euen so I say of the sacrament of thanksgewing, whilest that it is delt, and distributed, it is a sacrament, but that which is lefft of the bread and wine, is no more a sacrament, but it may be eaten and dronken as other bread and wine, becaus it is no more appointed to such vse. So I say of thos crommes of breade that fall vp on the grownd, that thei be no sacrament. I know that of this my talk many things doo folow, the which will seme inconuenient. And amongst

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other that theſe oſts, the which are kept in the tabernacles, or pixis and in the litle cloſettis, be no ſacrament, becauſe that there we haue not the uſe, the which is of the ſubſtance of the ſacrament. And there doth ſolowe it, many other. But let the ſolow at their will, I am of Chriſtes opinion. Ther for in this I remitt my ſelffe to the iudgement of Chriſtes churches. I ſay thus, becauſe it ſemith vnto me according to gods word, that it ſhuld be ſo, that is to ſay, that as whan the uſe of baptiſme is ceaſed, the water is no more a ſacrament, ſo whan the uſe of the thankesgeuing is ceaſed, that is to ſay, whan it is no more taken and dealt, eaten and drunck, it is no more a ſacrament, I meane, eaten and drunck in common, for ſo moch as the lords ſupper is not a doing of one particular man, but of many men. And becauſe that in the maſſe we haue not this uſe, but the preſt alone taketh that oſt, and cupp, withowt communicating them to other, I ſay it is no trewe ſacrament. And iff it be no ſacrament, it is neither any memory of ſacrifice, the which thei wold haue proued.

But admitt that there neuer had bene neither
thone, nor thother, of theſe ij. diſorders, what
will thei ſay to this that none of the priſtes in this
time, doth

time, doth perfectly make the sacrament according to their own doctrine? I proue it thus, They them selues say, that none can work, and make the sacramēt except it be a priest, and he that is no priest, can not consecrate, But to be a priest is necessary that he shuld be consecrated by a bishop, the which in the cōsecratiō shuld geue him the mark, the which mark, is a certen spirituall vertu geuen by the bishop. Standing this ther doctrine ad opiniō, that he who is not a bishop, cā not make a priest, it foloweth that frō certē hōdr eth yeares heiherto, either none at all or very few we haue bene trewe priestes, becaus thei haue not bene made, by trewe bishops, for so moch as that he is no trewe bishop, that hath not at the least thes ij. pointes necessary for a trewe bishop. The first is that he shuld be chossen by the peple. The other is, that he shuld feed his flocke, that is to say that he shuld preach gods word to his peple. The 2. pointes be of the holi scripture. For as, to the first, we haue that Paul and Barnabas, as it is writton in the actis of the apostles, they the selues that had so gret auctoritie ad chesely Paul, being made an Apostle by Christ him selff, and by him called a chosen vessel, did appoint in the cities, the prestes, that is to say the bishops
(for

Acto. 14.

THE FOU RTH

(For than, there was no diffrens betwene pri-
 stes and biſhops) and thei made them not of the-
 ir own head, but by election . And thold canons
 them ſeluis did not cownt them for biſhops that

Diſtinct. 62. were not choſen by the peple , as we haue in the
Cap. nulla ſelfſſame decree. As to the ſecōd, ſeing this word

Diſtinct. 63. biſhop, is a name of an office, and of a work , as
Cap. noſſe. Paul him ſelfſſaith to timo:hy, he that deſiereth
 a biſhopſhip, deſiereth a good work , he ſaith

1. Timoth. 3. not deſireth a dignitie. For euen as the name of
 a ſhepard, agreith not except to him that ſedith,
 And he that ſedeth not, may well be called a ſhe-
 pard, but yet it can not be, that he ſhuld be one in
 dede, Euen ſo we will ſay of a biſhop, there is no
 biſhop nor trewe ſhepard that doth not the offi-
 ce of ſeding and preaching. Seing it is ſo than , as
 it is in dede , Thus it ſoloweth that no preſt
 made bi our late made biſhops, is in dede a preſt
 as the biſhops them ſeluis of whom thei be made,
 be in dede no biſhops. Iff he be no preſt then he
 can not conſecrate, as the fauorers of the maſſe
 them ſeluis think, And iff thei can not conſecrate
 it ſoloweth: that their ſacrament, is no trewe ſa-
 crament , And iff it be not a trewe ſacrament,
 it is not a memory of a ſacrifice, but it ſoloweth,
 that

that as moch as in them is , from many an hundred yeare hether to, thei haue caused the Christen peple to commit idolatry . Doo yew thinck that this fogret a disorder shuld be inconuenient?

THE THIRD CHAPTER.

How the mass was not ordeined by Christ, nor by his apostels, but it is mans inuencion , bilded not by one man only, but by diuers, & from whom this name, Masse, had the beginning.

BEcaus in this our treatise, by this word, Masse, we doo not meane the sacrament , the sacrament of the lords supper the which without doubt was instituted by Christ , in his last supper and affter offi used , by his apostels, and euen vnto our dayes , by his church, hath bene and euer shal be reuerently kept vnto thend. But we meane all the gathering together of wordes , gestiures , and ceremonies, beginning from the Introibo euen to the last

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missa est, as also it is of all men comonly vnderstand, or els that their sacrament that they handle, and the defenders of the masse, when it is vnderstand after the ij. sortis, will defend it as a godly institution, and that it hath bene vsed from the apostels. Therfor we will at this present proue, that neither Christ, nor his apostles, euer said or ordeined masse, in which so euer of the ij. sortis they take it: but it is mans inuention, after either of both sortis. And that this is true, First I say, Vnderstanding by this word, Masse, all the whole gathering, from the Introibo vnto the Ite missa est, that the same is a diuinitie of men, and not of god. And this I proue, by the fauourers of the masse themselves, the which say that Christ Ihesus did ordeine the sacrament, and that Peter added the pater noster. And after that Iames bishop of Ierusalem did increase it, but they tell not what he added. And that Basill likewise hath increased it. Celestinus the pope added the iudica me deus Pope Damasus the confession, which is made by the prest. Certē doo ascribe it to Pontianus. Gregory the .i. did appoint there the entry and that the kirieleson shuld be said. ix. times. Thelephorus the

Golria

Gloria in excelsis Deo. Gelasius the I. the collectis, that is to say the prayers that goo before the pistell. therom the pistell, and the gossell. Anastasius ordeined that while the gossell was reading all men shuld stand on their fete, but stowpingly and with reuerence. Marcus the bishop ordeined that the crede shuld be song on holly daies, and that it shuld be said by the peple present at masse. And damaus affter confirmed that decree. Gelasius did ordeine the antē that followeth the crede. Thei toke the incense frō the old lawe, and from the paynams, the which did vse the incense in their sacrifices, as virgill saith in the I. of the Eneidos, that is say, ubi templum, illic centumq; Sabco thure calent aræ that is to say where his temple was, there were an hūdreth altars warmed well with frankincens. The prefacis that goo before the Sanctus, which as gelasius saith be. ix. the for said gelasius ordeined the, ad urbanus, put to the tēch. Sixtus the I. ordeined that the sactus shuld be be song. Concerning the canon, which beginnith, te igitur clementissime pater, certen say, that gelasius made the beginning as it is now. Sirinius the pope made the com

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municātes. And Alexander the. I. the Qui
 pridie quam pateretur Pope Leo the. I.
 added the. I. anc igitur oblationē, Grego
 ry added the. ij. pettions, that is to say diesq
 nostros in tua pace disponas, atq
 ab æterna damnatione nos eripi &
 in electorum tuorū iubeas grege
 numerari Certen other say that the canon
 was made bi one called Scolasticus. It is clere that
 it was not made by one man, nor at ones, but at
 diuers times. And the order of the times, is
 moch lesse kept, that is to say, that that which
 the more awnciēt haue appointed, shuld be now
 first in the canon, but it is cleane contrary. For
 Alexāder the. I. was before all thē, ad yet the Qui
 pridie quam pateretur, which Alexāder
 him selff appointed, is put in the vi. place. And
 the te igitur, the which as thei say, gelasius ma
 de, who solowed Alexāder a lōg time: goth, befo
 re all tbother partis of the canō. Gregory, as the
 ratiō. all of diuine offices affirmeth, added the pre
 face before the pater noster, that is to say
 the Oremus, præceptis salutaribus
 mōiti, ad also that the pater noster, shuld
 be said, as he affirmeth in the register, saing that
 it

it shuld be an vnfit thing, that the praier of scolasticus, of which we haue made mentiō before, that is to say, the canō, shuld be said, and christes praier, that is to say, the pater noster, shuld be vnſaid. Sergius the pope did first appoint that the Agnus dei, shuld be thrise sōg ouer. And to be short, affter their own iudgement, Christ hath instituted of this masse, nothing except the sacramēt. All the rest, was added by diuers mē, ād at diuers times. Looke vpon platina in the life of fixtus the .i. bishop of rome. And the ratiōall of diuine offices in the fourth booke, ād polidorus Virgilius of orbine in the .x. chapter of the .i. booke de inuētoribus rerū, all the which say, that christ did say no part of this masse, except the words of the cōsecration. But it is worthy of noting, that the defenders of the masse sai, that the masse is gods institution, for the sacrament is the chefe of the same masse, and that it is trewe, that the masse was augmēted, ād increased bi diuers mē, and at diuers times, yet for all that, thei sai, that the masse, for be caus of the chefe part, is gods institution. And thos additions be for furnishing of it, neuertheles, the substance which is the sacramēt, was made bi christ. And it semith to me, that thei wold sai of the masse, as of a great riuer. As for example of the poo, the which

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The poo is at the head, where it beginneth, is very lytle, and a great Ri- is no better than a lytle spring, but becaus there uer in Italie comyth in to it many other ryuers, therfor it be as Thamys is comyth affterward great, neuerthelesse it kepith in England. the name of Poo. So is it of the masse. But this

talk is nothing worth. Our questyon is not now of the name, that all that gathering is called masse, and the same sacrament shuld be also called Masse, as it is called Poo, not only the spring where it beginnyth, but all thos ryuers gathered together in one great ryuer, which affter, is all together called Poo. We speake here of the whole masse, and we say that all the masse that is to say all that myxture of wordes, and of so many ceremonies, was not instituted by Christ, but by many Popys and that Christ made no more of the whole masse, but the sacrament only. And seing that we haue putt the similitude of the masse, and of the Poo, we will say, that although, that all that composition or gathering together of ryuers in to one great riuer, shuld be called Poo, notwithstanding, we shall neuer sai that all that gret and large ryuer, shuld growe owt of that lytle spring but we will say that it groweth of diuers ryuers, that is to say the gret Poo, And that all the Poo, doth not growe of the lytle spring, but only a lytle

le part of it. So all the masse came not from Christ, but only that lytle part of the consecracion. Yea according to their own opiniō the rest was added by plaine men.

It is playne, that taking also this word Masse, for the sacrament, that thei make, it was neuer ordeyned by Christ, nor vsed by his apostles. For the sacramēt that Christ ordeined, and the Apostles vsed, was of a nother sort, moch differing and diuers from theirs. First, the consecracion was made, affter a nother sort. Becaus Christ said the wordes of the consecracion a lowd, and dyd pronownce them plainely that all vnderstode. Thei, say them sofftly, that none heareth them, but he that saith the masse. And how can it be a sacrament, to them that vnderstond not, nor heare not the wordes, seing a thing can not be a sacrament, except the wordes be hard, and vnderstand? Furthermore Christ said not thos wordes, with mind to change the substance of the breade and wine in to his body and blood, as thei think, but to appoint thone and thother, to be signes in his rememberans, as his wordes doo shewe. So that seing thei haue not the same meaning, that

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Christ had, nor will not doo the same, that Christ did, but a nother thing, we must nedes say that such a sacrament, is not Christes sacrament, but a thing fownd out by them selues, made affter their own maner, and not according to Christes institut: on.

Furthermore the sacrament which Christ did institute, was instituted to thentent that it shuld be a spirituall supper, delt to many, and he gaue it to all. Thei doo it not affter this sort, but the prest only taketh that his sacrament, and giueth it not to other, nor this thing is no communion, becaus a communion is, whan many doo partake of one thing, and not whan one alone vseth it. So that seing thei doo not as Christ did, or rather as he commanded that it shuld be done, their is no trewe sacramēt, as also we haue proued in the second chapter of this part. Nor it was not instituted by Christ, but by mans inuencion. Let them than vnderstand this their masse, either for all the hole gathering, frō the Introibo to the Ite missa est, or els for the sacrament only, becaus it is no trewe sacrament, I say, that it is not gods ordinance but

mans

mans. And being mans ordinans, yet thei make it a sacrifice, and a woshipping of god, against his expresse commandment, who will not be honored with the inuention of men, as allredy we haue so offten sayd.

There remaineth now to see from whens this name of Masse had the beginning? Certen say, as M^{is}ter William Durant in the prohemie of the iij. part of his reason geuing of gods seruice, that this Name Masse is sometime a nowne collectiue some time a nowne proper. whā A Nowne it is a collectiue, that is to say whā it importeth collectiue is all the whole gathering fro^m the entring to the a word that end, that is to say Ite missa est, he saith that gatherith it is as much to say, as sent or committed ouer. many in to Becaus the faithfull peple, by the mystery of the one. priest, the which doth Christes office betwene A Nowne god and men doth send their praiers and sup= proper spea plications to god. Some time this name masse is kith but of a nowne proper, and doth signifie Christ, one only. first sent, from the father to vs, and sent from vs to the father, to the intent that before him, he might intreate for vs, Albeit for shorines, I doo not recite all his opinioⁿ. Some other, as I haue

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rewcklin a man very well lerned in the hebrew
tōg, saith, that the masse is no greke name nor la
 tin but hebrewe, *ād* is as moch to say, as sacrifice.
 And now our masse mongers, wold that the mas
 se shuld be a sacrifice for sinnes. Other some say,
 as *Polidor virgil* of *orvine*, that *Missā*, is as moch
 to say as geuing leaue to depart, or licenssing the
 peple that thei may goo their way, that is to say
 that licence and leaue is geuē them, that thei may
 depart, for so moch as, in old time no man oug
 ht to depart from the holy things, thei bea
 ing present, except licens were geuen them. And
Missā is as moch to say, as *missio*, or *dimissio*, a
 licenssing, or geuing leaue to depart, becaus that
 being ended, the peple is licensed to goo at their
 plesure to their howses. He saith besides, many
 things vp on this matter, but becaus I know that
 this name hath an abhominable signification, I
 litle desire to serch any further for the begin
 ning of so vngracios a name. Whan it shuld haue
 begon to be so named, and who shuld haue for
 wnd it owt it is not well knowne. It appearith
 that from pope gregories time the first, he herto,
 it hath bene vsed. And I doo not remember that
 leuer redd that before his time it was vsed.

The iij.

THE. IIIL. CHAPTER.

That the mass is a gathering together and an heape yea a sea of abuses wikednesis and superstitions,

IT is not our purpos nor mind, to tell all the abuses of the masse, becaus we knowe them not all. And allthough we knewe them, thei be so many, that to go a bowt to write them all thei wold make to gret a booke. It shall suffice we write some of the by the which may be sufficient li ludged, what maner a thing this masse is. One of the chefe is the worshipping the host and the cupp, the which is an Idolatry. For frō whens gather thei that the sacramēts ought to be worshipped? The sacrament is ought to be bandeled with reuerens as holy things and godlie institutions, but that thei ought to be worshipped, we haue it not in any place of the scripture, nor by any example of the apostels, or of the saintes of the old church, euē as the baptime is not worshipped, but is a signe that maketh vs sure ad certen that our sinnis be forgeuin vs by Christ, so neither the bread, or let it be the host, nor the cupp, ought to be worshipped, nor christ did

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not institute them to this end. But he did institute them, in remembrans of his body and blood geuyn for forgiuenes of our sinnes. This remembrans, the bread and the wine allredy work withowt that that thei shuld be worshipped. And it is to be noted that iff thei shuld be worshipped, the apostles whan Christ did institute the sacrament, of his body, and blood, thei wold haue worshipped it, but thei did not worship it, so farr as we haue by the story of the euangelistes, yea thei sate still at the table. And it well appeareth by a certen text of Honorius the pope in the iij. booke of the decretalls, in the title de celebratione missarum that this worshipping is no old, but a newe thing. And it semeth, that it shuld be the institution of honorius himself, who died in the yeare of our lord 1226. His wordes in the said decretall be thes. To the intent that thorow the small care of the priestes, gods anger shuld not be more greuously sent, we doo straitely command that the sacrament of thanksgewing, be by the prestes placed in a singular place, cleane and locked, and kept deuowtly and faithfully. But let the prest very often teach his peple, that whan the helthfull host is lifted vp on high in the celebration of the masse, thei

thei reuerently bowe them seluis, doing the same whā the priest beareth it to the sicke. Here honorius cōmāderh that the peple shuld bowe thē seluis to the host, ād doth not say than expressely, that thei ought to worship it, he saith only that thei ought to bowe thē seluis. And he geueth vs to vnderstand by this his talk, either that he himself was the institutor of that thing or els that this bowing to the sacramēt, began not long after him. For iff the vse had bene old it had not needed to make so straight a cōmādmēt to kepe it, for thos things that the custō ād vse is to doo, are done withowt cōmādmēt. And whithowt dōwt the s^ae hōorius, iff such a custōe had bēe before him, he wold haue alledged either which had bēe the begīner, or at the least the custō it selff. And he of him selff wold not so haue spokē as he hath done.

The defenders of tbe masse will say, that christ may be and ought to be worshipped where he is, he is in that host, wherfor he ought to be worshipped in the same. I āswer that worshipping is a deede of faith, faith is not but by the same word of god. Let them shewe one Iote, if thei cā doo it by gods word, that Christ shuld be in the sacrament bodily. We doo worship Christ in heauen, becauswe haue the scripture clere that he is ascended in to heauen and there abideth and sit

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Luke 24.

Mark 16.

Act. 13.

Ephes. 4.

Act. 3.

teth, on the right hand of god, as it is writton in luke, and mark, in the actis of the apostles, and to the phesians. Who doth asserien vs that Christ is in that host and in that cupp? First we be not certain that the prest hath consecrated, hauing not perceiued the wordes. Furthermore, he may haue said the wordes, and yet the consecracion shall not be made, becaus that either he shal not haue had thentent, or the trewe faith which things the consecracion requireth, as the master of the sentencis saith. I speake now after their opinion. But of this thing we will speake more at large in the sermon of the sacrament, Now I will not stand to dispute, becaus I shuld be to long. That may be said to them that worship Christ in the host, and in the cupp, that Christ said to the samaritane, yow worship that that yow know not. Furthermore, as we haue said before and also wil say, there hath bene no one or very fewe trewe priestes from many an hundreth yeare hetherto, becaus thos that haue ordeined them were not trewe bishops, so than thei did neuer consecrate. Here there might be said many things, but for shortnes I will leaue them.

2.

A nother abuse is that the wordes of the conse

crac

eraciō be not said with a lowd voice as thei ought to be, seing thei be wordes of the holy gospell, the which Christ hath cōmanded shuld be preached to euery creature. & what els be thes wordes but that Christ hath geuō his body and his blood for our rāsom, ād forgeuenes of our sinnes? Seing this thing is of necessitie, that it shuld be preached to euery Christiā, nor he is not a Christiā, that doth not bileue, why doo thei not say it with a lowd voice, as in the old time it was wont to be? Here thei find certen scusis, and among other thei say that such wordes ought to be said in secret, to the intent that the high holy wordes, shuld not become vile, And that it is red how in old time when the canon was said with a lowd voice, as it were, all did vnderstand thos wordes, and did openly sing them in the streates, ād in the waies, & wherupon certen shepardes singing thos wordes, and hauing laid the breade vp on a certen stone, at the vttering of the wordes, the bred was turned in to flesh, and for this caus the fire came from beauen that killed them, for the which thing, the holy sathers haue ordeined, that vp on paine of cursing, such wordes in the masse shuld be said in secret, and with the holy garmētis. This master William Durant saith in his rā-

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cional of diuine offices. Soo what foundacions
thes be, (I will not say fables) of saing the wordes
of the sacramēt in secret? Iff thes wordes for this
caus ought to be said in secret, to thentēt that the
high holy wordes, shuld not become vile, than it
were nedefull to say the holy gospell in secret, ād
not to preach it openly with a lowd voice. For
what wordes be more high holy than thos of the
holy gospell? Furthermore the holy fathers that
haue ordeined this, iff it be trewe in dede that
thei did ordeine it, why did thei not rather com-
mand that the holy wordes shuld be pronoun-
ced with reuerens, withowt making them say
them in secret? The which wordes among all the
rest that are said in the masse, euery Christēman
ought singularly to vnderstand? Ought not eue-
ry Christian to knowe that Christ hath geuin his
body and his blood, for our ransom? And
that for remembrans of so gret a mistery Chri-
st hath ordeined this sacrament? And what
els doo the wordes of the consecraciō say execept
this in substance? I could here, iff I wold, say ma-
ny things, but what nedeth it to heape wordes in
so plaine a matter? It is withowt dowt a gret abu-
se to vtter thos wordes in secret. The wordes of

the

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the sacrament ought to be hard of all, withowt the which it is no sacrament, neither the bread nor the wine, nor any other thing iff that the significacion of it be not known nor that can not be known but by the same wordes of the sacrament. Let vs goo on further.

A nother abuse is that Christes death is not shewed to them that be present, contrary to saint Paul, the which saith that in the vse of the sacrament, the lords death ought to be shewed, saing in his 1. to the Corinthians, As offten as yow shall eate this bread and drink the cupp, ye shall shewe the lords death vntill he come, that is to say, yow shall preach it. It is clere that in the masse the lords death is not shewed, nor preached, to the peple. And what speake I of the daily and priuate masses? It is not shewed neither in the time of the communiõ, whã thei reach furth the host to the cõmunicãts, where thei ought to teach the pore peple of the significaciõ, ãd of the importance of the sacramēt. Thei sal nothing to thẽ, except whether he bileue that Christ be in that host or no. As though Christ had instituted the sacramēt,

3.

1. Cor. 11.

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to the intent that it should be beleued that he were in that host, so great, and, so large, as he was vpon the wood of the crosse, and not for remembrance of his death. Yet Christ himself said, doe this in my remembrance, and said not, beleue ye that I am hidden, in this bread, so great and so large, as presently you see me. This was not Christes meaning, for so much as he would haue said it. & whether for this is not Christes death shewed in the masse? Surely this is a manifest abuse.

4. The fourth abuse is that the prest alone doth take that his sacrament. (I call it hys, becaus in deede it is no sacrament) and he geueth no part of it to any other. But this is no communion, for a communion is when many do communicate, or take part of one selff thing. This maner of taking this sacrament, is against Christ, who hath instituted it, to the intent that it should be taken in communion, and not priuately, and against sent Paul in the forsaide place, who rebuketh the chorch at Corinth because they did not take the sacrament together, and with company, nor they did not tary one for another. And if he so sharply rebuked them, because they did not tary one for another, all though that all should take the sacrament, how would
be
1. Cor. 11.

he haue suffered that one only shuld haue taken it? Thei doo also against the wordes which thei speake in the cōsecration. For before thes wordes that thei say, (*Hoc enim est corpus meum*) there be thes, that is to say, *accipite & manducate ex hoc omnes*, that is to say, take you and eate you all of this bread. & why than doo thei not geue it to all or to many, as Christ commanded according to their own opinion? Paraenture thei will say that Christ spake thes wordes for thapostles, and not for any other. But this is not reasonably spoken, for so moch as Christ taught them with thes wordes that he spake, how thei shuld doo and minister this sacrament. Iff he shuld haue spoken thes wordes for the Apostles only, the Apostles them selues shuld neuer haue known how to haue ministred the sacrament to others, but only to them seluis. Furthermore, in old time this is certen that there was no priuate masse said, that is to say, that one only shuld take the sacrament, that is the priest that celebrateth, but allweis there was a communion vsed. In token of this, the grekis did neuer receiue the priuate masse, doing better in this part, than the

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latines, and keping Christis institucion and the apostolyke vse.

Another abuse is. that thei make it awayle for euery thing. Thei applye it for the raine, for the fayre wether. against tempest, warr, derth, pestylens, and against all sortys of diseases, for the holsomnes of the ayre, for plenty, peace, helth of body, for waifaryng men, for wiues and husbandes, against enemyes, for the liuyng, for the deade, and for what thing is not the masse sayd? In prayse of our lady, of the angels, of the sayntes, for repentant, for thos that geue almes, for the that sayle, for the Imprisoned, for the remaining in a place, for to call for wisdom. It is said against persecutors, for ani maner of troble, for the king for the Emperor, against Infidels, against temptacyō, for the petyciō of the teares, for to fynd things lost, for shepe, for oxen, (beare with me) If an hors haue a disease in his eye, or in one of his leggys, thei caus masse to be sayd for hym. It is also good for thes that confesse, I meane that heare the confesyon, becaus it maketh them

gett

gett good mony, and other things. For thei geue penans to them that thei heare in confessyon, that is to say, that thei of force cause them to say massys, and thei make the to pay lustily, in such sort as thei make, thei make them somtyme scratt the head again. And what hath the herbe betonica, which hath so many vertewes, as Anthonius Musa sayth, to doo with the masse. It is no meruel that it shuld be good for so many things, because that thei that haue fownd it out, and haue framed it, haue much more powr than the Apostles, as paul sayth. to whom was geuen powr to bylde, and not to destroy. But the masse makers haue the fulnes off powr to peruert, to cōfownd, to destroy, and to ouerthrowe, euery thing. And whan thei haue done all this that pleaseth them, no man may say vnto them, why doo ye soo? Becaus thei be aboue all, and may be iudged of none, how like ye this so gret a powre? Let no man therfor meruell of thes so many vertewes of the masse. O I E S V C H R I S T, which art come to repayre the decayes, whan wilt thou amend thes disorders. Christ hath ordeyned the sacrament to one

2. Corin. 13.

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end, that is to say, for a rememberans, and thei vse it for a thousand other endes. From whens gather thei that the masse shuld haue so many vertewes, as thei say it hath? This is a very gret abuse and to gret a disorder.

6 The sixt abuse is, that he that saith it, doth applie it for whom it pleaseth him. As for example, for him that hath waged him, or for any other his well doer, or for father and mother, or for other his kinsfolk, as though it were his to bestowe the vertewis, or the benifites of the masse, as he shuld think good. Surely this is vnfitt that a sinner, and parauenture, a wicked man, shuld haue auctoritie to bestowe such benifites. I make a differens betwene the praing, and the bestowing the benifites of the masse, for as thei think, such benifites be christes benifites, and how can this be, seing such vertew procedith not from him that doth celebrate, but from god only and from Christ him selff?

7 The seuinth abuse is, that one masse shuld be more solempne, than a nother. That which hath fairer

fairer and richer furniture, that which is song, which is rung with the gret bells, that is there descanted, where as be candlestickbearers Accolites, deacons, subdeacons, many lightis, plaining on the organes, and such owtward knacks: Thes such masses, thei call solempne masses. And the moō ād greater ceremonies their be, the more solempne those masses be. Thei folow the lewis or els the Idolaters, the which in worshipping of the ir gods, did make solempnities of feastes, and of reioisnges. That kind of worship in the hebrew peple, was not blamed, becaus it was ordeined by god, but yet in a figure of spirituall things, and to entertaine that peple inclined to Idolatry, that thei shuld not committ Idolatry. But to vs christians, it nedeth not to make thes solempnities, and pompes, seing the time is come of the trewe worshippers, the which ought to worship god, in spirite, and truth, and not with owtward deckings, as christ saith in S. Iohn. Yet furthermore, seing the dignitie of the sacrament comith from his thing signified, and from the institutor of the same, it is not conuenient to make it one time more solempne, than a nother. And as all the baptismes be alike, iff thei be tro-

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we baptysmes, so will we saye of the sacrament of
thanksgeuing that one is not more worthy than
a nother.

8.

Rom. 2.

Theyght is, that one masse doth more a wayle,
than a nother, according to the dignitie of the
parson. That is to say the byshops masse doth
more auayle than the plaine prestes, the abbats
more than the monks, for if thei shuld not more
auayle, thei shuld not sell them dearer. This is an
abuse, becaus that before god, there is no respect
of persons, nor the seruyces that be done to god,
be not more accepted of hym, becaus one is sett
in a greater state and dignitie, but whan he hath
a greater fayth, and religion. Furthermore yff
the masse in it selff be that that hath the vertewes
the strength, and efficacy, of working, it hangeth
not of men, but of god only, why make thei than
one more greter, and more worthy than a no
ther according to the diuersitye of persons?

9.

Another is, that it can not be sayd without
so many deckings, as be the Amises, the albys,
the phanells, the stolys, the cordgirdles, the san-
dales

dales, many towels, altares, chalises, corporas, animaes (as thei call them) and a halowed stone. And all thes things must be blessed and consecrated, The deckings also, be of diuers colors, according to the diuersitie of the daies. In the feast of martirs thei put on redd. On the virgins daies white, on the cōfessors, other colors. Here we haue deckings of linyng cloth, of say, of all colored cloth, here be some of silk, of veluet, of damask of chamlet, of satten, of cloth of gold, and of siluer. Iff it be a blame worthy thing for a man, or a woman, to be ouer costly decked, as paul saith in his pistle to Timothy, and Peter in the first pi 1. Tim. 2. pistle, for so moch as it is a vanitie, why shall it not 1. Petri. 3 be blame worthy, for one that handleth gods things, to be ouer costly decked, as though god shuld be delighted in owtward things, who wold haue the inward decking, and the decking of the mind. What meaneth it that there is not made so gret solēnitie at gods word? Thei put not on thā so many garments. And to the masse, that is mans inuentiō, thei vse so moch honor. What nedeth it for the ministratiō of the sacrament. to set a brode so mani things, ād to make so gret a furniture? The things be iewish, or rather heathnish than other

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otherwise. I remember I haue hard that in Rome there were fownd certen imagis of the flammes, which were prestes of the gentiles, clothed thorowtly like the prest at masse. The which geueth to vnderstand, that such decking is an heathnisch thing. The vse of so many garments, and of the consecracion of the same, is the ordinance of pope Stephan the first, and came frō the Iewis. The corporassis was the diuise of Sixtus the first. the chalises first were made of wood. Zepherinus the pope did institute that thei shuld minister in vessels of glasse. Affter it was appointed that thei shuld minister neither in wood nor in glasse, becaus that the wood being vnfast, the wine entrid into it, And the glasse was lightly broken. For this cause it was ordeined, that thei shuld minister in siluer or in gold. And iff thei could not be gotten, at the least in tinne, and not in any other metall, becaus of the euill sauor of the other metalls. Some say that pope Vrbanus the first did institute this. And what meaneth it, that the Apostles, nor the primatiue church, did not vse so gret pomp in vessels? what superstitions be these? How moch were to be said here? But it suffiseth me to toch the abuses, becaus thei wold axe to many wordes to declare them at length.

Also

Also thei geue to vnderstand, that that day, 10.
that a man heareth masse, there can no misfortune
chance vnto him, And yet we doo see many
haue euell lucke that day that thei haue heard the
masse, and die an euill death. Pope victor the iij. di
ed of poison by the cōsecrated wine, that was poi
soned. Henry the seuinth, Emperor of rome, died
by the oſt that was poisoned, and geuen vnto him
by a dominicane frire, in the castle bonconuento
the yere of our lord 1086.

Another is that albeit the masse is mans in- 11.
uencion, as we haue prouid, yet thei command
it, as though it were gods commandment. This
is against the expresse word of god him selff,
who saith in Deutronomy, doo to the lord
only that that I command the, and thou shalt Deut. 12.
not add, nor minish. And against the saing of
Esay, which offten times we haue alleged, that Esay. 29.
is to say, that god will not be honored with meñs
commandemēts, And Christ in S. Matthew saith Matth. 15.
the same, alledging the Prophet.

Another is that thei affirme that he who sa- 12.
ith the masse, hath greter auctoritie than the an
gels, and also than the blessed virgin. And this is

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because thei hold that in the masse is made the transubstancion of the breade, and the wine, in to Christes body and blood. And bilcuing that Christ him selff is present bodily in the host, and in the cupp, the which things neither the angels, nor the blessed virgin haue auctoritie to doo, but the prestes only, thei conclude, that thos prestes haue gretter auctoritie, than the angels, or the blessed virgin. And thei say, that the same most blessed mother, caused Christ to come in to hir virginlike wombe, with 8. wordes, that is to say, **Ecce ancilla domini, fiat mihi secundum uerbum tuum** And the prestes, make him to come in to the host with v. wordes only, that is to say, **Hoc est enim corpus meum**. I will leaue at this time, to examine this their fals spech, that the blessed mother shuld make the sonn of god to come with thos wordes, as though thei shuld haue had vertew, to make him take flesh, that being only of gods work. I will leaue, as I say, to speake of this, and I will axe them from whens it commith, that on thone part, thei so moch exalt the blessed virgin, that thei abase Christ and god, for thei call hir quene of heauen, starr of the sea, our hope, our life

life, mother of mercy, And thei geue hir such titles, and honor, as be only due to god and Christ. And here thei make hir meaner than a plaine prest, sometimes, as I haue said, very wicked. In dede I confesse that the ministry of gods word, and of the sacraments, is not committed to the blessed mother, nor to the angels, but to men. Yet for this caus to goo abowt to make men that bee sinners, more worthy than the angels that be without sinne, or than the mother of god, it is unfit, chesly for that the prestes be not trewe ministers of the sacraments, for so moch as he that doth not minister the word, ought neither to minister the sacraments. Further also, as we haue said before, thei be not called by a trewe uocation, the which is necessary to the ministry.

Another abuse is that the corporasses the chalises, and the ostis, may not be touched by lay mē. This thei haue done to make men haue the more reuerens, and deuocion to the masse. This office of toching, the chalises, the host, the patēts and the corporasses (thei say) belongeth only to them

that

THE FOVRTH

that be in sacris, that is, in holy orders, and not to other. But for what caus may not a thing be toched with the hand, iff it be cleane and nett, the which may be eaten and dronken? But this sacrament is eaten (that is to say the host) and is dronke (that is to say the wine) (for what caus thā may it not be touched with the hand, seing it is touched with the mowth? This supersticion is against Christes ordinans and the custom of the Apostles. For Christ whan he reached the bread and the cupp to his Apostlos, he said vnto them, that thei shuld take, and thei toke thone, and thother, with their handes, and surely thei touched them. Christ did not than giue it them in their mowthes. Shall we say that Christ shuld speake thes wordes, that is to say, Take yow, Eate yow, Drink yow, only for the Apostles, and not for other? This is not soo, but he spake them for all thos that weare to receiue the sacrament, as also S. Paul geuith to vnderstand, the which writing to the Corinthes in his first, reciteth Christes wordes, and teacheth not only the ministers, but all the whole church what thei haue to doo. Seing than this things is comon to all Christians and not belonging to priestes only, why may thei not

than

than be touched by lay men, seing thei also ought
to communicate, and receiue the same sacramēt?
The old church, and the Apostles deliuered the
sacrament in to the handes of all them that did
receiue it. From whens is this newe religion co=
me, contrary to Christes Institution, and to the
Apostles custome? Shall it be conuenient that a lay
man, who with a good and a clere consciens
receiuieth the sacrament may not touche it?
And a wicked prest, with a blotted and a defiled
consciens, shall be Counted worthy to handle
it?

Another abuse is that the masse is said in the
honor of sainctes and sainctesses. This ought not
to be done, for so moch as that the sacrament,
which is the substans of the masse, was instituted
in rememberans of Christ, who only is dead for
our ransoming, And it was not instituted in the
honor of saintes. Why than is not the masse said
in rememberans of Christ, and not of saintes, a=
mong which no one hath redemed vs, nor the sa=
crament was not instituted for none of them, but
only in Christes remembrāns? Christ saith doo this
in my remembrans, And thei will doo it in remē=
brans of saintes. Shuld it not be a gret abuse if the

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gospell shuld be preached in the honor of saints the which is Christes only? Euē so is it of the sacramēt, Thei handle their masses, as poore ignorant men doo their praiers, which will say Aue Maria, in thonor of S. Christopher, and the pater noster in worship of S. Lucia or of a nother saint. How moch shuld it be to the purpos ād conueniēt, iff one hauing nede to intreatē the Emperor or a king wold goo to a poore mā and on his kneis wold say vnto him, I commend my selff to your magestie, ād I besech yow that yow wold shewe me this fauor, and wold desire of him such things as he could not doo, and as were not conuenient to be axed of such a parson, shuld not that poore man cownt him selff mocked and scorned? Thei doo moch wors, becaus thei attribute to a plaine creature, that which belōgeth to god only and to Christ, who withowt measure, doo more excede euery creature, thā any earthly estate doth any poore or base parson, as to the world. And marke that in the councelles of thesowre times their is noworde spokē of thes and manie otherso greate ād grosse errors and abuses as Reinegane nowe Amonge Christes flock. Be thes things deuociōs? Men must not touche the. & well it is ynough that thei goo abowt to condēne the Lutherā Heretikes, that is christ with all the whole holy scripture, as their fathers haue done, that is to say, the chefe

priestes, the scribes, ad the phariseis, who crucified Christ, condemned, euelladled, and in the end killed the holi Apostels. Euen soo doo they.

Another abuse is that they geue to vnderstand that the angels, with all the court of heauen, be present at the masse. This is ouergret a falshode, for that the angels ad the sowles of lust mē can not be but in one place. And according to this opiniō we must say that thei be eueri where wher so euer the masse is said. For seing that thei must accompany Christ, and that Christ as thei think, is in all thos places where thei celebrate, there must be also the angels, and the sowles of saintes, ad so the plaine creatures shall be at one time in diuers places the which cā not be. we can not say that thei accompany him more in one place thā in a nother, seing that Christ, as thei think is equally in all places where the sacramēt is. & wher for we must say that eyther thei accōpany him in all places, or in none. Another abuse is, that thei say the masse for the deade, against Christes institutiō. The caus is this, for that the sacraments auaille for thē, for whō thei were instituted, and not for other. It is clere that thei were instituted for the liuing, ad not for the deade, therfor thei auaille not for them. As for baptisme, it is plaine. that it auaileth not for the dead seinge the deade be neither baptised thē selues nor ani other for thē. And though sōtime it we-

15.

10.

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re done, as some vnderstand the saing of Paul to
1 Corin. 15. the Chorinthes, *Vt quid baptisantur
 pro mortuis?* This was by error, and it was
 not well done. So we will say of the super, that it
 was instituted for the liuing, and not for the dea
 de, becaus that the deade can not vse it in Chri=
 stes rememberans, nor eate it, nor drinck it. Some
 man will say, the deade can not vse it, but the li=
 uing may vse it for the deade. I wold haue of thes
 men that thei wold alledge me the caus why this
 sacrament, may rather be vsed for the deade, than
 baptisme? There is differens betwene baptisme,
 and the supper, I know it: becaus baptisme is vsed
 only ones, in the life for a man. But the holy sup=
 per many times. I doo confesse that in this point
 there is a differens, and there be also other diffe=
 rencis, but this notwithstanding baptisme at thos
 times that it is vsed, may also be taken for the dea
 de, such a number of childern being baptised as
 there is, for so much as that in baptisme there is
 made memory of the passion, crossing, death and
Roman. 6. burieng of Christ, as we haue to the romans and
2 Coloss. 2. to the collossians and mencion is made of the for=
 giuenes of sinnes. Yea iff we shuld speake by the
 scripture, it semeth to attribute more vnto bap=
 tisme,

tisme, than to the holy supper. Iff we shuld Marc. 1.
 consider many saings according to the letter, we Luc. 3.
 haue in Mark, ad in Luke, that Iohn did baptise Act. 2. et 22.
 in forgeuenes of sinnes. & we haue in the actes of
 thapostles, how Peter said, let euery one off you
 be baptised in the forgiuenes of sinnes, and Ana-
 nias said to Paul, Rise vp, baptise the, and wash
 thy sinnes. The article off the faith which saith,
 I doo confesse one baptism in forgeuenes off
 sinnes, &c. All thes saings and other which we
 could bring forth iff we wold, seme according
 to the letter, that they shuld attribute, more to
 baptism (as concerning forgeuenes of sinnes)
 than to the supper, And yet no one of the catho-
 likes, euer said, that baptism shuld help the dea-
 de. Why than shall the holy supper help for the
 sinnes off the dead? It is certen, that where the
 holy supper is spoken off, there is not so often
 and so expresse mencion made, that it shuld be
 taken in forgeuenes off sinnes, as where the bap-
 tisme is spoken of. I meane not, by this my saing,
 to affirme that by baptism sinnes be forgeuen.
 I will not affirme this, for before we haue proued
 the contrary, that is to say, that the baptism is
 in dede a signe off the forgeuenes off sinnes, and
 it certifieth vs, and maketh vs more sure off the

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same, not that it doth it. But I will say that in the writings of theuangelists and Apostles there is more mencion made of the forgeuenes of sinnes, whan the baptisme is spoken of, than whan the supper is spoken off. And that iff the lords supper shuld auayle for the deade, baptisme also shuld auaille, but baptisme doth not auaille for the deade, wherfor also the sacrament of thanks giuing doth not auaille.

17.

A nother abuse is, so gret a variete of gestures, of strange dedes, now this now that, now the prist stoupeth, now he standeth vp. And this may haue some reason, becaus the stouping there, is a signe of prayer, and in the masse are said diuers prayers. But how many gestures and cownenancis be made, without any purpos? Sometime he ioynith his handes and fingars, By and by sondereth them. Now he liffeth vp his armes, now he putteih them down, Now he speaketh, now he saith nothing. Now he speaketh soffily, now a lowd, sometime he standeth at one end of the altare, another time he standeth at the other, and remoueth the masseboke. Now he he turnith him to the peple, by and by he turneth his back, sometime he semith to slepe. Oh the re be made I can not tell how many crosses, and how

how moche a doo. I know well that thei geue to all thes things their significacion, Imagined at their pleasure, ad sained of their own head. The which significaciō neuertheles, neither the peple that seith and heareth, nor thei the selues that say the masse, doo vnderstād But tell me I pray you, to what profite serue so many trifling things at Christes institution, that is to say, at the holy supper: It is clere that thei be not necessary for the cōsecrating the bread and wine, that is to say for thappointing them to an holy vse, ad for the making the sacrament, nor for the receiuing it. For iff thei had bene necessary Christ wold haue ordeined them, and the Apostles wold haue vsed them, but neither thone nor thother was done, that is to say, that neither Christ hath instituted them, nor the Apostles vsed them, wherfor thei be not necessary. Thei will say parauentur, that although thei be not of necessitie, neuertheles thei be for ornamēt, and solempnitie of the sacramēt, And for this caus the holy fathers haue ordeined thes so many deedes, ad gestures, in the masse. But this answer is not good: For iff thei be not necessary, what is the caus that thei haue commended thei shuld be done, vnder paine of deadly sinne, and that menn sinne deadly, iff thei be not done.

Q ij

THE FOVRTH

This is off necessitie and not only for an ornament, whan a thing is commanded vnder paine off deadly sinn. Iff the sacrament may be made according to Christes institucion and the vse off the Apostles & without so many nouelties: Is this conuenient and Iust to bind thos that make it as Christ hath commanded and taught them, and that will not stepp owt off his most holy ordinans vnder deadly sinn, albeit thei shuld not doo the addicions off men which rather defile than settfurth, Christes institucion, who wold haue off vs obediēce and that we shuld doo, as he him selff hath taught and commāded vs? And he saith in Iohn, Yow be my frindes iff yow will doo thos things that I command yow. Nor Paul neuer durst be so bold, as to add, minish or alter any maner off thing, but allegeth Christes plaine and only institucion, And so he teacheth the Chorinthians, that thei shuld doo, saing, *Ego enim accepi à Domino, quod & tradidi uobis, &c.* that is to say, for I haue receiued off the lord that, which I haue deliuered to yow, &c. as though he wold say, I make yow not off my selff any ordinans, that which I doo appoint, is Christes institucion and not mine. What is the

fairest

Iohn. 15.

fairest ornament of Christes and Gods institucio, iff not, simply and plainly to doo that which thei commā v^s? This is the office of Antichrist, to goo abowt to bind vnder deadly sinne, that is to say, vnder paine of damnacio, wher God, who only can saue and damne, (as Iames saith) doth Iames 4. not bind v^s, but leaueth v^s free. This is to sitt in Gods temple, that is to say to reigne in consciencis and to gouerne them and to kepe them subiect to the bondage off men, contrary to Paul, 1. Corint. 7. who saith that we ought not to be seruantes off Galat. 3. men. Christ hath made v^s free from damnacion, the which Gods lawe doth threaten vnto v^s, and thei will make v^s bond to the deuill and damne v^s for euer, iff we doo not kepe their lawes. Surely this is a gret abuse and a deuclish presumptio.

A nother abuse more manifest than the rest, that is to say, that euery man may more easily see that it is an abuse, and it is this, that is to say, that there is marchandise made of it, and such as is to be merueled at. And this marchandise off the masse among all the other, hath one singular priuilege, becaus that in other there is made yet a certen differens off dayes, and there is had certen respect, to the feastes, to the places, chesely holy. But in this, how moch the feast is gretter

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and more solempne, so moch the fayer is made more solempne. Yea then thei trafficke and occupie. How moch more holy the place is, so moch the rather this marchandise is made in it. We may see that the Innes do make no holydayes, but thei labor alike, on all dayes. Thei lodge the wayfarers and also other that comethether, as well on holy dayes as other, nor thei make no differens betwene one daye, and a nother, but thei make all a like. It is trewe, but yet thei doo make a certen differens, at the least of the places, becaus thei occupie not euery where. Who is that Innholder, or Tauerne, that wold make an Inn, or a tauerne in any church? None surely. But the massmarchantes haue not this respect, but how moch the holier the place is counted, so moch the willinglier the masse is there bought and sold. This excellent priuilege with many other without number, the masse marchants haue obtained off Antichrist, who hath all power ouer such things. And long agoe the time was, thatt this marchandise was sold very dere, but from certen yeares hetherto, it is become dogg cheape, and a masse is geuen for a dandy prat, yea and for lesse, according to the places, and to the parsons, that knowe how to bye.

This

This is it that hath made rich the priestes, the
 fires and the monkes, that maketh men fownd
 chapells, bilde churches, colleges, howsis, mona-
 steries, off friers abbaies, commandries, and to
 beshort it is that, that hath made rich the state
 called ecclesiasticall. It hath meruelosly lifted
 it vp in the world. The masse is that which ge-
 ueth so gret reuenues to the most reuerend Car-
 dinals, and which maketh them ride vp on thes
 faire mulis, couered with veluet, with thos faier
 redd hattis, the which doo signifie the order off
 the Seraphins, burning in charitie and in godly
 loue. This is the significacion, some say, off red
 battes which (the masse I say) maketh to ride
 with so many horses, with so gret a company of
 gentlemen, as though thei were Dukes, or Prin-
 ces, that whan thei goo to the consistory, the
 shalmes are plaied on to them, on the battlemets
 off the castell sent Angelo, and thei ryde with ve-
 ry gret mirth, pomp, and triumph. The masse
 maketh all thes things to be done, for iff it were
 not, surely there shuld want such pomp, and
 gretnes. Off the Bishops, oh how many things
 might I say iff I wold, but I must leaue to other
 to say their part. I wil say only this, that it made
 them wholly forget their office, and hath made

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them attend to certen scornworthy baggagis, as to Christen the bells, to consecrate the stones, and the wallis, with more indeuor and diligens, than iff thei shuld baptise the sonnes off a King, and an Emperor, and than iff thei shuld minister the thanksgiuing, to all the Monarchies off the world, and all this to giue credite to the masse. I speake not off the preaching off Gods word, because it is a thing for poore men. This Masse is the mother off purgatory, the which purgeth the purses, the garners, the howses, the sellers, so that there is no brome in the world, that swepeth so wel an hows as this purgatory doth. To tell yow at fewe wordes this abuse is so open and so large, and geueth vs so moch to say, that in an whole yeare it wold not be ended. I haue only spoken off the effectis that it worketh in the ij. degrees or statis, withowt rising higher or going down lower to any particularitie.

29.

But among all the other properties and abuses, that the masse hath, this is one most singular, that it leadeth men a way from Gods word. Here there nedeth not to bring any other than experience to proue it. Let there be one that preacheth, and let him be in the midst off his sermon,
iff

iff there come furth a priest apparelled redy to
say masse, a grett part off the hearers turning
their backes to the preacher wil ronnn affter the
priest to heare masse. This is an assuured
ground, that the gret part off the peple haue
more deuocion to the masse, than to Gods word
and the holy gossPELL. And what els doth Satban
desire, but by such meanes, to drawe away the
peple from the holy gossPELL, and frō Gods word?
The sauior saith, blessed be thei that heare Gods Luc. 11.
word and kepe it. And Paul saith that the gossPELL Roma. 1.
is the powr of God for helth to all byleuers. And
the masse carieth mē away from Gods word and
the holy gospel, and consequently from their sal-
uacion. And iff there were not any other abuse
in the masse but this, it ought to be fled as a de-
uelish inuencion. And who could cuer sett owt
this abuse as it is worthy? This is the caus that
Satā hath sought by so many ways, to deck it ad
to make it faire, affter the sort off an harlot to
intise the peple to whore with a spirituall and a
fowles whordom, which withowt comparison
doth moch more displease God, than the fleshly.
What els be so many ceremonies, so many gar-
ments, and so many handsom handlings as be the
re, but ornaments, and as it is said, bewtifiengs

THE FOVRTH.

of this masse, to bring to passe that euery man may loue the harlot. I could tell many other abuses of this masse, for thei be so many, that there might be volumis of bokes writton of them. Neuertheles thes be ynowe to make it knowen for as stroyfull a thing as euer was in the world. Iff thei be considerd with a spiritual Iudgement.

THE FIFT CHAPTER.

That the masse is the gretest sacrilege and the gretest abhominacion that euer was in any time from the beginning of the world, and is the chefe greatest mistery of Antichrist.

IT will paraunter seme strange that I shall thus speake of the masse. And thei wil say that I speake vncomly, and stepp (as it is comonly said) owt of the forow. But thos men iff thei kne we what a thing this Masse is, thei wold say that I am very farr from the mark, and that I
speake

speake not the thousand part so moch as I ought, and that I am not yet well entered in to the sorrow, moch lesse that I am stept owt of it. I say and affirme againe, that the Masse is the greatest sacrilege and the gretest abhominacion, that euer was in any time from the beginning of the world, and is the gret mystery of Antichrist. And iff I shall not proue it, It shall not be becaus the trowth is not so, but my weake habilitie shall be in fault. Neuertheles, I trust in the lord, although not to the striuers, yet at the least to the louers of the truth, I shall perswade my meaning, affier this sort.

We haue owt of Paul the Apostle, that the Rom. 3. et 7. knowlege of sinne is by the lawe. (I speake of the Gala. 3. 10. commandements which thei call the morall lawe) is diuided as men knowe in to 2. tables, the first, and the second. The first is of the worshiping of God, and regardeth directly Gods honor and glory.

The second doth teach and instruct man to ward his neighbor. Thes things to all thos that haue knowlege in the holy writing, be plaine. And becaus that the honor and glory of God is withowt comparison of more importans, than

THE FOVRTH

than thos things that respect man, we ought to say that the sinnes that be against the first table, be heuier and gretter, than thos that be against the second, becaus that thei be directly against gods honor. And therfor infidelitie, Idolatry and blasphemy, which be sinnes against the first table, be greter and heuier sinnes, than theffte, than adultery and the rest which be against the second table, and against men. This is with owr dowe. Let vs goo further. We ought to knowe also that euen as among the sinnes of the second table, the one is greter and more weighty than thother. as for example, adultry is gretter sinne than simple theffte, and one murther is gretter than a nother, as the murthering of the father, or the mother, is a gretter sinne than the murthering of a nother parson, So among the sinnes that be against the first table, one is gretter than a nother. As for example, one blasphemy is greter than a nother, by christes testimony in S. Mathew and mark where he saith that all sinnes and blasphemies of men shall be forgeuen them, but he that shall blaspheme against the holy gost, it shall neuer be forgeuen him. By the which spech is concluded that one blasphemy is gretter than thother. And so we will say that one infidelitie is greter

Math. 12.

Marc. 3.

is gretter than a nother, and one Idolatry heuier than a nother. That of gods peple, that is to say, of the hebrewes, was a more heuy sinne, than that of the gentiles. The hethnish peple were vnbeleuing and Idolatros before that Christ was shewed vnto them, and thei did honor the things made, in steade of the maker, thei did worship pictures and Images, as Paul to the Romans saith. **Rom. 1.** And thei were in most thicke darknes of vnbeleife, of ignorans and of error. Thei had in dede the lawe of nature, but by the corruption of the same nature, brought by sinn in to all men, that lawe was in them so darkened, that it was not hable neither sufficiently to shewe them, nor to direct them in the way of saluatiō, the which **Rom. 2.** withowt Christ can not be had, although it were sufficient ynough to condempne them and make them inexcusable. And God, as the same Paul saith in the Actis of the Apostles, did let them goe **Act. 14.** their own waies, that is to say, did let them walk in their error, withowt geuing them the light of his word, and of his spirite, so that as blind men, thei sawe not, nor knewe not what thei did. A great iudgement, by the which is shewed, what man candoe iff god forsake him, and doth not light him with his word and with the

THE FOU RTH

the light of his spirite, becaus he knoweth not what is to be done, and in Gods things he doth all contrary. & withowt dowt the gentiles did greatly sinn in their vnbylesse, committing Idolatry, and blaspheming their maker, notwithstanding thei sinned by ignorans, nor thei could not doo otherwise, hauing not the light of the scripture. But the Hebrewes, who had the benifice of Gods word cleare and open, did sinn more greuously in their vnbylesse, committing idolatry and blasphemy, than the heathen. For it was euen as he that seeth the ditch, and yet of purpos and willingly falleth in to it. It is plaine that he doth moch more sinne, who hath the expresse commandment of the lord, and knoweth his will, and noth withstanding yet doth against such commandement and will, than he that knoweth it not, as the Sauror saith in S. Luke. That is to say, the seruant that knoweth the will of his master, and doth it not, shall be worthily beaten with many stripes, but the seruant that knoweth not the will of his lord and doth it not shall be beaten too, but not so moch as he that knoweth it.

LUC. 12.

And for this caus the Hebrewes whan thei worf-

worshipped the calff in the desert, they did
 moch more greuously sinn than the heathen
 who did honor the Idols, for so moch as
 that not long before, thei were councelled
 by God him selff who gaue them the lawe and
 commanded them that thei shuld not make
 any ymage to honor and yet thei made it a-
 gainst Gods expresse commandment. And so
 as many other times as thei haue committed
 Idolatry (as we haue in the bookes of the Kings
 and of the Prophetes) thei haue moch more
 offended God and more greuously sinned than
 the heathen. And the Idolatry and vnfaith-
 fulnes of his own peple, was more abhomi-
 nable in Gods sight, and did more prouoke
 him to anger, than that of the heathen. And
 for this caus also thei were more threatned,
 than the ame heathen. And how many scor-
 gis, how many ouerthrowes haue thei sus-
 fered for the sinn of vnbelefe and Idolatry?

The 10. tribes of Israell, for what caus were
 thei so offt by God scorgid, and at the last be-
 rest of their right, and by Salmanasar King of 4. Reg. 17
 the Assyrians led in to continuall bondage, as it
 is writton in the booke of the Kings, but only for
 Idolatry?

The

THE FOVRTH

The tribe off Iuda, how many wayes was it stricken, as well off their borderers that is off their next neighbors, as after by a people that came farr off, as the Caldees and the Assyrians were? why was it sent in to exile to Babylone? why was the temple destroyed and euery thing ouerthrowen, but only for their Idolatry? Because thes things be knownen, I doo not labor to recite the stories where thei be writton, and therfor I passe them ouer.

Exod. 32. How offten hath God threatned the ouerthrowe to Idolaters? Loke in Exodus, in Deuteronomy, in Paralipomenon, in Ieremy, in Eay, in Ezechiel, and in very many other placis of the Prophetes. Idolatry in the scripture is called abominacion, because God hath it most chesely in hatred. Loke in Exodus, in Deutronomy, in the 3. boke off the Kings, where Achias the Prophet foretelleth the exile and sparkeling off the tribe off Israel for Idolatry, and also in Ezechiel. In all thes places the scripture calleth Idolatry, Abominacion, because that God, as we haue sayd, hath it in meruelos hatred. This fowndacion being laid, that God hath chesly in hatred Idolatry, in what so euer sort it be done, but moch more in his own people than he had in the other

And

And this becaus his peple had the knowlege off God and were taught with his word the trewe worship off God, that is to say how thei ought to worship him, and honor him, the other peple were not soo, the which sinned by ignorans. It doth fully folow also that iff there shall be found Idolatry among the Christians, who be now Gods peple, that that shal be more abhominable before God, than any other, not only of the heathen but also of the Hebrewes. For where as the knowlege off God, and off his trewe worship is gretter, and the trowth is more manifest, in that place Idolatry and vnbelefe be greater sinnes, and gretter abhominacions before God, than where there is not so moch knowlege, nor the truth so open. But who dowtech, that there shuld not be in the Christian peple a greater knowlege off God, and off his trewe worship, and off Christ, who is the truth it self, by the witnes off him self, the which saith in S. Iohn, I am the way, the truth and the liffe, than in any other peple and nacion? doth not he witnes the truth, talking with the Samaritane, as Iohn writeth, that the Christians, that is to say the peple gathered together of by leuing Iewes and heathē, which we be turned to Christ by Gods grace) shuld be the

Iohn 4

R

THE FOU RTH

trewe worshippers that shuld worshipp the fa-
 ther in spirite and truth? Haue not we more
 knowlege of God hauing greater knowlege of
 Christ, by whom God is truly knowen, than
 the Hebrewes? who will dowt this, but he that
 knoweth not, what Christ is? Also this time is
 compared to that of the lawe, vnder the which
 the Hebrews were, as the day is to the night. For
 thei had the fleshly worship, that is to say, those
 sacrifices and nōber of ceremonies, and we haue
 the spiri uall. Thei had the shadows, and we ha-
 ue the body as Paul saith to the Colosseis. The
 knowlege that thei had, was dark becaus it was
 shadowed with figures, and certen veales, or co-
 uerings, owrs be clere, bare, and open, wee doo
 better knowe Gods benifites thorow Christ than
 thei, how sinnes be sERGEUEN vs, how we be iusti-
 fied and saued. Now we knowe that Christ is
 deade for our sinnes, and is risen again as Paul
 saith, for our righthousnes. We know that he sit-
 teth at the right hand of God, and where he is,
 there we shal be, as he witnesseth in Iohn. And of
 this we be sure. We byleue certenly as an artikle
 of our faith that Christ is trewe God and trewe
 man. The comen sort of the Iewes did not cle-
 rely

Coloss. 2.

Rma. 4.

Iohn 12.

rely knowe thes things, as we doo. And that it is the truth, Iesus Christes Apostles them seluis, although thei had hard him a long time, and had conuersacion with him, yet thei did not think that by death, and chesely that death off the crosse, he shuld redeme the world and that he shuld be a sacrifice and satisfaccion for our sinnes. To him that hath redd the stories of the uangelistes, this that I say is plaine. Iff it be so than that where the knowlege of God, of Christ, of the thre worship is greater, idolatry, vnilese and blasphemy be more greuos sinnes than where there is not so gret and so clere knowlege. Surely iff we shall find thes so greuos sinnes in the Christen peple, we must of necessitie conclude that thei shall more displease God, and shall be more hatefull vnto him, than all the idolatries, all the vnilestes, and all the blasphemies off the heathē, yea and off the Hebrewish peple too. Now let vs see iff thes most greuos sinnes be fownd among the Christian peple (I call them Christian, becaus thei be so named) or no. I wold to God there were fownd none. How moch vnilest, how many blasphemies, how many idolatries haue we?

THE FOUORTH

Tell me, is it any vnbelefe ad Idolatry to worship verie mē? And what shall we speake of verie mē? Is it Idolatry to worship their bonys, their ashes, their garments, ther hattys, their girdles? And what more, to worship that which is not known? Sometime the bonys off some wicked person, I will not say of other beasty (which thing may easily happen) in the place of saintes reliques? Thei doo also worshipp in diuers places, diuers bodies, as though thei were the bodies of one selff saint, and the simple peple byleueth, that both thone, and thother, of thos bodies be the bodies of that saint, as though one man shuld haue had 2. bodies. I doo remember that I haue sene in the citie off Arle, a certen body the which thei say, is S. Antonis the abbot, and yet not withstanding, there is shewed a nother in the citie of Vienna, In Dolpheny, the which neuerteles, thei say and affirme is. S. Antonyes. The body off S. Williã of aquitan, the Seneases say, that it is in an abbey in their territory, and thei shewe it. And yet a nother body is shewed, in a certen vale called, S. Iames vale, vnder the rule of grisones and there is done to it gret reuerens. It is worshipped, thei runn to it for raine, for faire weather, and other busines. How many heades of S.

Iohas

Iohas
what
Iohas
men
lesse
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try to
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re, to
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As fo
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Iohann Baptist be shewed in diuers placis? And
 what scornes be thes of the Christen religion?
 What madnesse, what dulnesse be thes, that
 men shuld loose the comon sense and shuld haue
 lesse Iudgement, than the brute beastes? So we
 could iff we wold tell yow a gret nombred of li-
 ke abuses. This corrupcion can not be scused for
 it is to plaine. Let vs goo on further, Is it Idola-
 try to worship the Imagis, to knele before them,
 to stick candels before them, to sett lampes the-
 re, to call vp on them, to make vowes to them, to
 hang torches, tapers, cloth corne, garments,
 eyes, handes, heades, leggs, sometime off waxe,
 sometime off siluer, before them, to hang before
 them, Imagis off men, off women, of yong chil-
 dern, off oxen and off hors? Is it Idolatry, and li-
 ke wise I ought to saye, plaine doltishnes, to ha-
 ue greter deuociō to one Image or picture, than
 to another, off the selff same saint or saintes?
 As for example, more to that off S. Loreto, than
 to that off the Annunciation in Florence, and to
 think that the one shuld doo more miracles than
 the other? Is it Idolatry to make the Image of the
 Trinitie the which is an high spirite, that can
 not be painted, nor carued by any maner off
 meanes? And yet against Gods commandement

THE FOUETH

thei paint it, and carue it, in the shape of certen
 strange monsters, that is to say, somtimes in the
 shape of a man, with 3. heades, somtimes in the
 fasshon of 3. men with 2. leggs only, and in this
 forme thei worship it, and make their vowes to
 it. What will thei say here? will thei defend thes
 manifest abuses, with that their distinction, that
 thei make off Dulia and Hiperdulia and
 Latria? This thing meaneth a nother maner
 of thing than Dulia and Hiperdulia. I will not
 declare thes wordes and their distinction, the
 which i knowe well ynough fro whes it cometh.
 Iff there were not worldly gaine here in this Ido-
 latry, their Images, and heir Dulias and Hiper-
 dulas wold soone cease. It can not be denied but
 among the Christen peple there be many Idola-
 tries, moch vnbelefe many blasphemies and sa-
 crilegis. Sacrilege is to robb the holy things.
 What is more holy than Gods and Christes ho-
 nor? This is to cleere. Neuertheles, among all the
 rest, as there be many Idolatries, (I will not say
 withowt number) that of the masse, is the gretest
 and the cheft, not only becaus the host and the
 cup, be worshipped in stead of Christ, not being
 certen that the same Christ is there, as before in
 the

The Canon we haue proued, in that part where
 their consecracion is spoken off, and as also we
 will better proue, in the sermon in the end of this
 booke, but moch more becaus thei will, that all
 the Masse shuld be a worship of God, saing that
 it is a sacrifice for the sinnes of the liuing, and of
 the dead, in the which God is honored yea Christ
 him selff is offered to God, wherfor it doth well
 folow, that it is a most grei Idolatry, for some-
 chas, that idolatry is not only where any visibie
 ydoll, or ymage is honored, but euery wors-
 hip the which is made vnto God withowt his
 word, is Idolatry, for becaus that no such wors-
 hip is trewe worship, nor pleasith God, but ra-
 ther it is to him abhominacion. for so moch then
 as that God will not as before we haue allredy
 offten told, that we shuld honor him affter our
 own mind, and as it semeth good to vs, but
 will that we shuld honor him, as he doth teach
 and command vs, as we haue in Esay and Christ Eisa. 29.
 alleageth him selff in sanct Mathew. & we haue be Math. 15.
 fore allredy proued that the Masse is mans inuen-
 cion, therfor seing we will make it a worship as
 we doo, yea the chiefe of the Christian religion,
 we must conclude that it is an Idolatry becaus
 that it is a worship withowt Gods word.

THE FOVRTH

But let vs see off what sort off Idolatry it is:
First there be many deceites, and amōg the rest,
there is this, that thei persuaue the peple, as an
article off their faith, not only that Christ is bo-
dily in that host, and likewise in the cupp, and
make them honor the one, and thother, but that
he is there, as gret, and as thick, as he was vp on
the wood off the crosse, and that he is wholly,
not only in that litle host, but in euery part off
the host and the wine, and that he is in heauen,
and in earth, and in all places where the hostes
be consecrated. And thei persuaue that there is
the whole court off heauen, and that there is no
more bread nor wine, but only the withcōmes,
off thone and off the other. For their substancis,
thei be transsubstanciati, that is to say, changed
in to the substance off the body, and blood, off
Christ. All the which things, and many other,
thei haue fownd out, to geue the more credite to
this their masse, to the intent, that the peple shuld
haue more deuocion to it. Thei haue fownd that
it is good for euery thing, and that it hath ver-
tews innumerable, and thei haue geuen vs to vn-
derstand sō many other things off this Masse,
that it is a wonder. Further more, as we haue
proued in the former discorse that we haue ma-
de

As fro the Introibo to the end, how many falsedes, how many supersticions, wickednesses, and blasphemies be in this Masse? There Christ is robbed off his honor many wayes, Yea he is euelspoken off, the forgeuenes off sinnes, the satisfaction, the ransoming, the increating, and the saluacion is attributed to other things. Do yow not think that a most greuous sacrilege is committed when his glorios titles be directly plucked from him, and his honor and glory taken away? The which outrages so open and so plaine, were neuer committed in any Idolatry off the heathē, or off the Iewes.

And to perceiue better that which we doo say, yow must vnderstand, that euen as Iesus Christ is Gods best beloued, nor that the same God loueth any other thing so moch as Christ his only begotten sonne (yea I speake off him in that he is man) nor no nother man off the world can be reconciled, nor return in to Gods fauor but by Christ, yea no maner thing, whether it be prayer, thankes geuing, allmes or any other maner off work is acceptable, or thankfull to God, iff not by Christ, nor we can not haue any maner off benifice, pertaining to saluacion, but through Christ, so on the contrary there can not be

THE FOUETH

Done a thing more hatefull, more displeasing to god, and that shuld be more abhominable to him, than to doo against Christ, and to robb his honor and glory. And the more a thing is against Christ, the more it displeaseth him, for so moch as nothing pleaseh him but thorow christ. And becaus there was neuer in the world any Idolatry the which so directly, and so many waies did robb Christ, as this masse, we must conclude that no ydolatry, although it were most grett, was euer so abhominable before god as this. Let vs take the ydolatries of the heathen, it is clere that thei had not the knowlege of Christ, and therfor could not robbe him in such sort, as the masse doth, in the which chesely it made expresse mencion of him in many places. The Idolatries likewise of the Hebrewes thei haue not so expressly taken the honor from christ as the masse hath. Let vs beginn with the Idolatry that thei did in the desert, whan thei honored the calff, it was in dede a heuy sinne, not withstanding it was done by want of consideracion, with an vprowr, and rage of the peple, And Aaron unwillinglie and for feare agreid vnto them, as it is writton in exodus. Nor that peple had not so moch knowlede of Christ as we, there was made no mencion of

Exod. 20.

of forgiuenes of sinnes, of satisfacion, of ransoming, or of the things belonging to Christes office. Nor Christ was not robbed of his honor, so many wayes as in the masse he is. And soe let us goo thorow all the idolatries of that peple, as well of the tribe of Iuda, as of the x. tribes. The x. tribes did worship ij. goldin calves, made by king hieroboam, thone was in Bethell, and thother in Dann. This was ydolatry for ii. respects. First whan by gods commandement thei shuld haue worshipped in Hierusalem, thei worshipped els where. Than also becaus thei worshipped carued things, that is to say, the ij. Imagis of calves against gods expresse commandement in the lawe, the which for biddeth, that there shuld be made any Image carued, or of any other sort to worship it. Thei did worship also the ymage of baal vnder king Achab, as it is writton in the booke of the kings, in Helias time the Prophet, ad thei did sacrifice vnto it. The tribe of Iuda, and the tribe of beniamin, thei also haue many times done ydolatry, the which allthough that thei sawted more committing ydolatry than the x. tribes, becaus thei had gretter knowlege of god, being better instructed, and taught, in gods worship and in his lawe,

3. Reg. 12.

3. Reg. 16. 18

THE FOWRTH

because thei had more plenty off Prophetes, And also because with them was Gods doctrine more pure, and lesse corrupted, than among the 10. tribes, neuertheles, thei had not for all that so much knowlege off God, and off Christ as we, nor thei did not so many wayes directly offend Christ, as thes do in the masse, as it appeareth plainly by all this whole discourse.

Seing it is thus than, that God and Christ is more offended in the Masse, than in all the other Idolatries that euer were in the world, whether it be off the heathē, or off the Hebrewes, the conclusion foloweth that we desired to proue. And for more clerenes, or els euidence off this our purpose, let vs gather to gether in a Somme all our talk

An Epilog. made in this chapter. And let vs say, that Idolatry, or els fals worship, in the which God and Christ be more, and off moo sortis robbed off their honor, and is among that peple that haue more knowlege off the same God and Christ, than the other, that Idolatry (I say) is greter sacrilege, and abhominacion, than all the other. This sayng is so clere, that none can reasonably denye it. But the Masse is a fals worship, and an ydolatry, in the which Gods, and Christes honor, is more, and affter moo sortes robbed than

in

in any other, and is among that peple that haue more knowlege of God, and Christ, than the rest, for it is among the Christian peple, therfor that is the gretest sacrilege, and the most abhominacion, that euer was in any maner off world. That the masse is such a worship and such an Idoltry in the which Gods, and Christes honor is more robbed, than in any other that euer was, we haue by our former talk plainely ynough proued it. First that it is a fals worship, we haue proued it, becaus it is fownd owt by men, and further, becaus the ost, and the cup, be worshipped, and that Gods honor and Christes is robbed many wayes, we haue also proued. First becaus he that sayth the masse doth vsurpe Christes office as wel becaus he offereth Christ him selff to God, as the fauorers off the masse confesse and as firme, the which thing (that is to say to offer the same Christ) belonged only to him, who as the chiefe priest hath offred him selff vnto God, vp on the wood off the crosse. Further also, becaus that he, that is to say, the Masse sayer, is made intreater betwene the peple and God, the which thing is Christes office only. Thirdly, becaus it maketh the Masse to be a sacrifice for sinnes, the which in like sort belongeth to Christ only, as
like

THE FOVRTH

likewise we haue proued in the second chapter of this fourth part. The fautors, of the masse wold that the same shuld forgiue the sinnes of the liuing, and the deade, shuld satisfie for them, and that it shuld saue men, all the which things belong onely to gods grace thorow Christ, and be the proper offices of Christ, and thei be not of any creature. This masse robbeth from the crosse, from the passion, from the blood, from the death, and from the beriall of Christ, becaus that that which Christ did, with thes things, thei wold that the masse shuld doo it. Surely, the masse, as thei think worketh thes effects. And what is it to robb christ of his honor, iff this be not? That is to say, to plucke from him the glory of the prishode, of the intreatorship, of the only sacrifice, and to be short, of the only redemer, and sauer? We haue sene how many falsedes, how many superstitions, wickednesjes, and blasphemies be therein, shall it not than be a sacrilege, shall it not be an abhominacion aboue all other sacrileges and abhominacions seinge it is an heape of sacrilegis and abhominacions? Yes surely shall it. It is therfor clere and plaine, that the masse is the gretest sacrilege, and the gretest abhominacion, that euer was in any world.

It is an easy thing to proue, by the things already spoken, that it is the gret mystery of Antichrist, And it foloweth necessarily, that if the masse be the gretest sacrilege, and abhominaciō, that euer was in the world, that also it is the gret mystery of Antichrist, called by Paul, for the excellenci of it, the mystery of iniquitie. Neuertheless for more clerenes, and better proffe of the thing, we will say also a fewe words to this purpose. It is plaine that Antichrist is the chiefe child, member, and elect instrument of sathan, called by Paul, the sonn of perdition, by the which the same sathan, with all the meanes and weies that he can, and knoweth, seeketh to withstand Christ, and to fight against him. And this he doth chesely after 11. sortis. One is openly that euery man seith. The other is secretly and moch wors. The open waie is with the persecucions that he doth against the seruants of Iesus Christ, afflicting them, tormenting them and killing them, by meanes of the princes of the worlde, and as it is said, with the secular powr. For surely the same be no other but the Armes, of Antichrist, with the which he fighteth against Christ, although that the poore princes be not aware of such things, but be deceiued by the Antichristians, that

2. Thessa.

THE FOU RTH

be in their cowrtis . And this maner off with-
standing Christ, although it be open to all men,
neuertheles Antichrist being full off the miste-
ries off iniquities, and off deuелиsh craftines,
with meruelos and most crafty pretensis, and
colors, maketh it to seeme, to be of a nother sort
than it is. For although this maner of persecu-
ting Christ, is all wholly wicked, and Satanike,
yet neuertheles, he geueth to vnderstand, that it
is a godly, and a religios thing, and that it is, a
defence of Christen religion, and a keeping of it,
persuading that Christes seruantes be heretikes,
and that the faithfull Christians be Lutheranes.
He geueth to vnderstand that he is Christes liff-
tenant, yea, that he is a God on earth, and not
withstanding he procureth as moch as he can,
that Christes doctrine shuld not come in to the
light, becaus it is that that discouereth him, and
maketh him open to the world. And he wold
not be knowen for him that he is, that is to say,
for Antichrist, which is as moch to say, as Chri-
stes chiefe aduersary. Doo yow not think that this
is a newe maner off making warr against a prin-
ce, to serch by all meanes to beate him downe, to
kill all his, and to ouerthrowe him vtterly? And
than off the other part to giue to vnderstand,
and

and make the world bilcve, that he worketh for him, that is to say, to mainteine him in his state, and to kepe him in his dominion? What say yow? Doth not this seme to be a fine art, to make warr vpon one wih his most might, and openly to seke to ouerthrow him viterly, and of the other side, to make bylcve to the world that euery thing that he doth, he doth it to serue him and to doo him pleasure? Euen so doth Antichrist against Christ. For he withstondeth him, he is his cheefest and most mortal enemy, and neuertheles he saith he is his Leefftenāt, and doth euery thing to serue Christ, and to mainteine his kingdom, that is to say, his church. Why doo yow not now at length open your eyes Oh Christians? Is it not ynough that heitherto yow haue bene so miserably, and with so great losse deceiued? Rise vp, o God, and iudge thine own caus. Suffer not any longer, o lord, so great disorder that the peple shuld be of this sort handled. Deliuier them now at length, from so great a bondage, from this so hard and long a tiranny. Apocal. 13.

The other way of making warr against Christ, is more hidden, and secret, and is not sene as the first, but it is withowt comparison moch wors, and more huri full, becaust that the first di-

THREFFOV H.

re. Fly hurteth the bodies, but this second hurteth and is deadly to the soules. For somoch as that with more craft and secret waies, he doth falsifie christes doctrine, the holy gospell, and the truth, it taketh Gods own word, geuing it fals vnderstāding, and vseth it for a weapon against Christ, and the truth. And this without feare of persecution, persuadeth vnder the shewe of godlines, and religion, that the falsedis, wickedness, and blasphemies, be holy, and godly things. As for example that the pardons which to him that hath eyes to see, be an open deceite, and yet he hath geuen to vnderstand that they forgeue sinnes, with bullis, with visitations of churches, with stacions, with pilgrimages, with cordes, with girdles, with garmentis, and such like trompery, and that thes things help to euerlasting liffe. And here I might haue to talck a long time and could if I wold, geue innumerable examples, but because I wold not be long, I haue only geuen the example of the pardons. But to come to our purpos, among the whole number of doctrines, inuencions, deceites, craft and barterings of Antichrist, there is none so wittily done, with so great art and conueians, as the Masse. In the which Antichrist him self, hath bestowed
all

all his witt, and all his knowlege in bilding it, to make it be towered, and taken for the principall worshipp of Christian religion, nor one only hath not laid hand to this doing, but many.

About the bilding off Salomons temple (the which surely was done with most high wisdom) the bilders were 7. yeares, and than thei ended the work. But abowt the bilding of the Masse, how many hondreth yeares haue bene bestowed, and by how many bilders? One hath put to one thing, a nother a nother, according to the diuers Antichristes that folowe done a nother. And how shuld one only, euer haue bene able (I will not say to make) but to imagine, so great an hōdy work. Surely it coulde neuer haue bene possible. And all this is done vnder color and shewe off doing a thing most choysefull, and thankfull to God, for the benifite off the sowles, and profite off the bodies. And Antichrist hath not without gret caus bestowed here all his whole knowlege and labor, becaus that he hath well seene, that principally his kingdom, and rule, consisteth in the same Masse as in a strong castell, and in a well defended hold.

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And withowt doubt whan the masse is throwen to the grownd, the whole kingdom of Antichrist, goeth to vtter decay. Therfor it is no meruell, though by all meanes he can, and knoweth, he hath sought and doth seke a fresch to fauor hir, to defend hir, to kepe hir, and to priuilege hir. He carith not though euery other thing goo to the mischeff, so that his kingdom may remaine still on foote. There is no mans witt that can serch owt, and moch lesse any tong declare, the craftines, the suttlety, the bartring falsode of this Masse, nor the gret harm that it hath done sins it begann, and doth continually among the Christen peple. There is no pestilens, there is no maner of sicknes, that so infecteth the bodies, as this Masse doth the sowles. The pestilens killeth the bodyes, this the sowles. The pestilens iff it be in one citie it is not in a nother, iff it be in one contry, it is not in a nother, iff it be at one time, it is not at a nother, it doth not comonly continue any long time, but for a fewe monthes. And it were a gret thing iff it shuld last a yeare. But the disea'e of this Masse, hath bene comon to all the Christen peple, and yet is, and hath continewed many hondreth yeares and yet doth.

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I haue goone abowt in this booke to say somewhat of this masse, but in dede I confesse, I am nothing nigh the mark, nor haue hit the point I shuld, as well by reason of my dull witt, as also that it is not possible that one onely man, might be able to disclose so many deceites, as be therein, and to say so moch as the matter requireth. Therfor I desire thos to whom God by his grace hath granted more vnderstanding of his things then to me that thei wil supplie my want. And let it not be one only that shuld take in hand this enterprise, but many, becaus here is ynough to say for all, the matter being most large, and as it were endles. And let the not dowt a whit, that this depe sea can euer be drawen owt, or vtterly dried vp. And thei shall doo a most thanckfull thing to God, And very profitable to the Christen peple.

Many haue writton of this Masse, and one hath said one thing, a nother a nother thing, but all in generalitie, and no one that I knowe, hath considred it particularly. And therfor it could not well be knowne what maner a thing it is. Therfor whan I sawe that no man toke this enterprise on him, seing that no better surgen than my self came in place, becaus the rest were occu

THE FOVRTH

Exod. 32.

4. Reg. 17.

pied abowt diuers other things, God did put in
 my mind to take in hand this labor, that is to say
 to Anatomie hir, and to cōsider hir, part by part.
 And I haue done that litle that I could, desiring
 euery faithfull and Christen reader that he will
 pardon me, if I haue sayled in any thing, be-
 caus, to say the truth, who could euer be able to
 say of this abhominacion so much, as sufficeth,
 And as it displeaseth God and prouoketh his an-
 ger: if God were so angry for the Idolatry com-
 mitted by the Hebruiſh peple, that he poniſhed
 the so many wayes, first in the desert for the Ido-
 latry of the goldin calff, Afterward particu-
 larly the 10. tribes in the land of promes, he roo-
 ted them out, and sent them into perpetual ba-
 niſhment for their Idolatries as it is writton in
 the 4. of the kings. And farther the peple of Iu-
 da was often afflicted, and stricken, for their Ido-
 latries, that thei did now in the hilles, now in the
 valleys, now in the groues, and after ward thei
 were sent captiue to Babilon, And in the end,
 becaus thei sold Christ, crucified him, persecu-
 ted his Apostles, euell handled and killed his di-
 sciples, And aboue all, becaus thei despised the
 holy gossell, also the same peple were sent into
 continuall banishment, and wors handled than
 euer

euer was any peple vnder the heauens, and wit=
 howe comparison more greuously afflicted, and
 ponished, than the 10. tribes, And that which is
 more, thei be so cast off, that thei shall neuer be
 more the peple of God as Christ foretold in the=
 uangelistes, what shall become of the Christen **Matht 21.**
 peple, that is to say of vs, the which withowt **Marc. 12.**
 cōparison, as before we haue seene, doo deserue **Luc. 20.**
 moch worse? The Hebrewish peple many wayes
 comitted idolatry, but we moo wayes and with
 greater Idolatry than thei, as we haue proued,
 but specially in this masse. The Iewes sold Christ
 one only time, the massers sell hym an infinite
 sort of times. Iudas sold him for 30. pens, thes
 sell him for a dandy pratt. The Iewes crucified
 him ones only, and that unwittingly, not kno=
 wing that it was Christ, as Paul saith in the first
 to the Corinthians. For iff thei had knowe him, thei **1. Corint. 2.**
 wold neuer haue crucified the King of glory, we
 that knowe him and cōfesse him to be Christ, doo
 euery day so offten putt him vp on the croise, as
 we saye Mises. Iff thos peple that withowt cōpa=
 rison, haue comitted moch lesse Idolatrie than we,
 and haue lesse crucified Christ than we, were so
 sharply afflicted and stricken, and affer ent into
 perpetual banishment, what shall become off vs?

THE FOVRTH

Iff the Iewes were so euell handled, and affter vtterly cast off, what can we loke for, for so greuous and gret an idolatry of this Masse, in the which so many wayes we offend God and wrōg Christe? Would to God that I were no prophet, and did not truly fore gesse? And what doo I say forgesse? Iff Gods word be trew, as it can not be other wise, Iff God be euer the same as he euer was, Iff affter the most greuous sinnes, and withow repentans of the peple, if affter continuall perseuerans from euell, to wors, all weyes and in all times, t'ere folowed and neuer fayled, sharpe reuenge, most great scorgis, and vtter ruines, what other thing shuld we conclude but that either the self same, or a moch greater ouerthrowe and ruine, must fall vp on vs, for as moch as we haue moch more sinned, and prouoked God vnto anger? Ought we not now at length to knowe, that how moch more slowe God is to ponish, so moch greter ponishments he laith on? And whan he beginnith to beate, he striketh so moch the more greuously? we see the most mightie enemy of the Christian name, which is the great Turke, drawen nigh to wards vs, yea that he hath driuen vs in to this corner of Europe, and continually he commith on nerer vs, and day by day

day maketh his coming on gretter. And who doth
teth but this is gods work, with the which he thre
atnith vs, and called vs to repentans? And yet we,
as it were blind men, not considering gods good-
nes, and long suffering, doo heape vp, and bring
together synnes vp on sinnes, hurding vp gods
wrath vp on vs, stirring and prouoking him to
to greater fury. Banishment, bondage, and other
worldly punishments, be in comparison of ou-
re deserties of litil weight and smal punishmen-
tes, becaus thei all passe a way, and with the pre-
sent liffe shortly doo end, but the spirituall po-
nishments, and thos of the sowle, that allweies
continewe, that is to say, the euerlasting owt-
casting, the horrible and continuall wailings,
who can esteeme them and worthily consider
them? Seing it is thus than, O Christian pe-
ple, flee this masse, the which many waies kind-
leth gods wrath, Flee it as a deadly and most pe-
rellos pestilens of your sowles. And yow chesely,
which were and yet be ministers of so gret ab-
homynacion. Seing now that ye knowe it, cease
from saing, and celebrating it any more, and fro
being caus to make the poore peple, committ so
grett an error. And doo yow penans for that
which is past, and desire yow the most fauorable

THE FOVRTH

lord, and our beauenly father, that he wold deale with yow, not according to your sinnes, but according to the multitude of his mercies, that he wold deliuer yow from all euil through Iesus Christ our sauior.

THE SIXT CHAPTER.

That the maß is of such qualitie and craft, and affier such sort abhominable, that no man liuing, for any maner of pretiens, respect or occasion that can be, may by any maner of meanes, with a safe consciens, either say it, heare it or any waies be present at it.

MANS nature is of such sort crafty and wittie, that it can tell, euen how to deceiue it selff. There are fownd in the world certen excellent disce Coggars, and cardsetters, that trapp, as it were, all men that thei haue to doo with, and it behoueth a man to be well ware,

re, least thei begyle him, neuertheles thei doo on-
ly begyle other, and not them selues. But our na-
ture is so shiftefull and ware, that it doth not on-
ly begyle other, but it selff also. And this it doth
chiesely in thos things that like them, and serue
for their commodities. And it semyth that it hath
lerned the art of deceiuing, of the sutable serpent,
the which with his persuasions and Intisements,
brought our first mother Eue to eate of the ap-
ple, and to doo contrary to gods commandemēt,
making hir beleue one thing for a nother. Euen
so doth also man to wards himselff, that can mer-
uelous'ly color, and sett a face on his deceites to ma-
ke them excusab'e. Not withstanding whan he
hath well turned and tossed him selff, with as ma-
ny scusys as he can bring furth, it is fownd at
length, that he hath erred. And he plainly seith
that his craftes, be very folies. There be many
now a daies in Germany, in Frāce, in spaine, in
Italy that haue receiued the gossell, and haue the
knowledge of Christ, but finding them selues
in the middes of their enemies, and sea-
ring persecution, chiesely whan thei see
the poore Christians to be euell handied,
the which now by this hatefull name

THE FOVRTH

to the world be called Lutherans , And that some of them be taken and putt in to the gallies, Some Imprisoned , some other be cruelly tormented vp on the Racke, Some hanged, Other drowned in the riuers, and other burnt , thei be affraied, And becaus thei wold not be marked, and accused for Lutherans, thei goo to the masse , and doo against their consciens. And to proue that this is trewe, iff the feare that thei haue, had not bene , thei wold neuer haue gone to the masse. And the caus why thei wold not haue gone is, that thei shuld haue thought to haue done euill, and against their consciens, this is clere . Yet as I haue said , being affraied either of losing their temporall goodes, or rather their skinn, thei doo as other doo. And to the intent that thei might affter some sort be scused thei alleage certen pretensis with the which thei deceiue them seluis, and the reasons that thei bring furth, be thes.

The 1. reason.

First thei say that iff thei goo not to masse, and Euēsonge or other vsed ceremonies, thei feare to lay a grett Stumbling stock for the simple and weake, and to geue them occasion to thinck, or els at least suspect , that thei be despisers , yea scornors of Christian religion , or els heretikes, and enemies of the church, and not going to masse

se

se there is geuen them a wicked example, seing the poore sowles think such things to be lawfull and christianlike. And that for such respect, it is well done to goo to the masse, and to their seruice, and to dissemble so long, till thei may haue gotten the trewe knowlege. And whan thei goo not to the masse, the simple take a very euil example to doo the like against their consciens.

Than next the Apostile Paul doth teach vs, to applie our selues to all men, and to fasshon our selues with other, as we haue in the first to the Corinthians where he saith, I am made seruant of all men, to the Iewes I am made a Iewe, to winn them: To the that be vnder the lawe, as though I were vnder the lawe, to the intent that I might winne them: To them that be without lawe, as though I were without lawe (allthough that I as to ward god am not without lawe, but bound to Christes lawe,) to the intent that I might winn them: I am made to the weake as though I were weake, to the end that I might winn the weake: I am become allthings to all, that at the least I might winn some. Iff the apostle Paul applied himself to all, and did teach that the like also ought to be done by others, why shall not we goo to the masse with other, doing as thei doo, applieng our

The second reason.

1. chor. 9.

THE FOURTH

selues to them, whan we seeke to winne them?

The third Also the scripture saith that god is the ser=
reason Psal. cher of hartis, and he looketh chesely vp on the
7. Ierem. 17. mindes, and considreth to what end a thing is do
Apocal. 2. ne, this is plaine. Therfor iff one with a good en
tent shall goo to the masse, not to offend god, but
only for the foresaid respectis, that is to say, for
to auoide geuing of euil example, and occasiō of
slāder to the weake, but rather to drawe the by
little ad little to the knowlege of Christ, he shall not
sinne, chesely not consenting to the abuses and to
thos supersticions that there be committed, for
so moch as the sinn is in the will, and in the con=
sent, and not in the owr ward shewe.

**The 4. rea=
son.** Furthmore, by this that we goo to the mas=
se, we allowe no nother thing but Christis institu
tion, that is to say, the sacrament of Iesus Chri=
stes body and blood. For not withstanding thos
addicions that be made there, the substāce of the
same sacrament, by this is not taken a waye; as
by the addiciōs that be made in baptisme, that is
to say, salt, spittle, creame, Tapers, Light, Coniu=
rings, and that the child is axed of the faith: And
to conclude, that euery thing is said in an vnkno
wen tong, thes addicions make not that it shuld
not be trewe baptisme, becaus there is the sub=
stance

stance of the same, that is to say, the water, And
 affier, thos holy wordes, that is to say, I baptise
 the in the name of the father, the sonne, and of the
 holy goost, & men. Euen so is it of the masse, that
 for all that, that there be many things aaded, and
 that it is infolied with many diuicis of men, yet
 the substance not withstanding of the sacrament
 is there, that is to say, the bread, and the wine, ad
 the wordes of the consecratiō, the which things
 be instituted, and ordeined, by Christ him selff,
 nor our purpos is not to allowe any other thing
 but Christis plaine institution. And allthough
 there be made a certē worship, we doo not wors
 hip the sacrament (For god forbid we shuld) but
 we doo worshipp Iesus Christ and no nother.
 Therfor we doo not sinne going to the masse, for
 so moch as that we doo not approue any other
 thing than that which is good, and that which is
 of god. The rest we leaue, and we gather, as it is
 comonly said, the rose and leaue the thornes.

To conclude, thei bring furth the examples of The fiffi re
 the holy scripture, that is to say, of Nicodemus, a son.
 of Ioseph of the citie of Aramathea, which both
 were secret disciples of Iesus Christ. And theuan Luk. 23.
 gelistes doo witnes of them, saing that thei Iohn 3. 7. 19.

THE FOVRTH

Iob. 3. 7. 19. were iust. And of Nicodemus Iohn writeth that he came first to Iesus by night, Affterward he defended him in the councell of the Iewes, In the end he caried an hundreth pownd of mirrh and Aloes to Christes buriall. Surely thes were holy and iust men, yet thei hidd them selves for seare of the Iewes, the which could not haue bene iff thei had not dissembled with thother Iewes, doing as they did.

4 kings 5. Thei bring furth also the example of Naaman Sirus of whom it is writton in the iiii, booke of the kings, that Heliseus granted him, that he might enter in to the temple of Remmon, which was an Idoll, and to worshipp in the same with the king of Siria, Naaman being the chefe of the same kings warr. And why may not we also doo the like?

Now thes and other like reasons and scusis be no nother, but pretenses to doo euell, and leaues with the which men wold yet couer thos things that thei doo, but thei be deceiued, as we will make it appeare. But first we will proue our purpos, that is to say, that by no meanes it is lawfull to a Christian, to say, nor to heare, no nor to be present at the masse, and affter we will answer to thes reasons. He that goeth to the masse,
doth

doth iij. great euils. First he doth against the ho- He that
 nor of God, Secondly against his neighbors sa- goth to the
 fetie: Thirdly against his own soule helth. That mass doth 3.
 he doth against Gods honor, I will proue it. It is great euils.
 plaine that in no case, it is at any time lawfull,
 to doo against Gods honor, for so moch as the ho
 nor and glory of God, with the angels, with mē,
 ād with all maner of creatures, is of more impor
 tans, than the heauen and the earth, becaus that
 God hath made euery thing for his glory, as Sa-
 lomon saith in the Prouerbis, that is, the lord Prouer. 16,
 hath wrought all things for him selff, ād the wic-
 ked for the euell day. That he who goth to the
 Masse, or saith it, or standeth there present at it,
 doith against Gods honor, it is to plaine, for that
 we haue in the former discours hetherto proued,
 that the Masse is the greatest abhominacion
 that euer was in all worlds, becaus that there is
 committed a most gret Idolatry, and that honor
 that belongeth only to God, and Christ, is geuen
 to plaine creatures. The Masse is full of falsodes,
 of supersticions, of abuses, of wickednesis, and
 of blasphemies against God and Christ. And how
 can it be euer lawfull in any case (let it be what
 so euer it will) for a Christen man to say it to bea
 re it, or to be present at it? And iff a gentle man

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do more esteeme his honor than his own liffe, how
moch more ought we to esteeme Gods honor for
the which we ought to gyue not only one, but
infinite liues iff we had so many. And so moch
the more as euery life is his giffte, and procedeth
from him, yea is his? We doo reade that many
Idolaters haue bestowed their liffe for their ear-
thly cōtry, and for thonor of the same, the which
not withstanding affier this present life did loke
for none other. And shall the Christiā feare to gi-
ue his mortall life for Gods honor and Christes,
for the, of whom he is euery way most sure that
he shall haue euerlasting life?

I proue this thus. Paul saith to the Romans,
euery thing that is not of faith is sinn. Who is he
knowing what maner a thing the Masse is, that
knoweth not likewise the same to be against
Gods word? Iff it be so, how than can one with
faith, and good consciens be present at a thing
the which he iudgeth to be blasphemous, damna-
ble and against God? And who dwteth that he
who doeth against his consciens sinnith, let him
doo what so euer he will? It is not therfor lawfull
by any maner of meanes to be present at the
Masse. That he doith against his neighbors sa-
feitye I likewise proue it. First he offendeth, and
hurteth

hurteth them that haue not yet the knowlege of Christ. For so moch as whā thei see one that hath the knowlege of the gospel, stād at the Masse, herken to it, bowe him selff, and knele to the Sacrament, and worship it, what els can thei thinck, but that he hath the self same opinion that thei themselves haue? And this being perswaded, thei be confirmed in their error, saing to them seluis, behold him who was come to that newe opinion or religion, now he changeth his mind, and returneth to the old faith the which he had forsaken. Surely he wold neuer haue returned iff he had not knowen that he was deceiued by the pretens of the gospell, and perceiued that with vs is the trewe gospell, the trewe church and Christes religion. God forbid that we shuld forsake our opinion, the which he with euident dedes, doth shewe to be good. And with thes thoughtes, thei be enstranged from the gospell, and from the truth, and be confirmed in error. Do you thinck that this is a small euell, with our example to estrange the mindes of men from the gospell, and from Christ, and to confirme them in Antichristis church?

Secondly it hurteth the weake faithfull, the which begin to bileue the gospell, for whan thei

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See that thei, who better vnderstād thā thē selues
go to the Masse, thei become weaker in faith, and
occasion is geuen them to returne to their first
errors. And affter this sort in the rase of faith,
thei be stopt, not only hindered, becaus thei be-
gin to dowt. And what saith Christ of thos that
offend the litle ones? He that shall offend (saith
he) one off thes litle ones the which bileue in
me, it were better for him that a mill stone shuld
be hanged abowt his neck, and that he were drow-
wend in the depth of the sea.

Math. 18.

Marc. 9.

Luc. 17.

Thirdly he hurteth the stowt and strong in
faith, and hurteth the Christian cause it selff, be-
caus he maketh, that the wicked men more bold-
lie do say euell of the trew faith, doo wrong it,
and make it hatefull, many maner of wayes. Is
not this daily sene, that how many moo men do
opely enter in to a lye, and in to an error, that so
moch the more falsoode is strengthned, and the
same lye confirmed, and the trewth more downe
beaten, And the wicked men becom so moch the
more scarce, and stowt, to down beate the good
caus, and all thos that defend it, as thei see it wa-
xe weaker?

He doth also against his own sowle helth. For
whā he goth to the Masse against his consciens,
he

he sheweth that he loueth better him selff, than
 Christ and God, and the tyme of liffe, more than the
 euermorling, and he is condemned by Christes sen-
 tence, the which saith, he that loueth his soule, *Iohn. 12.*
 that is to say his tēporal liffe shall lose it, and he
 that hateth his soule in this world, shall kepe it in
 euermorling liffe. And in luke he saith, if any mā
 come to me and hate not his father, his mother, his
 wife, his childern, his brethern and sisters, yea and
 his own life, he can not be my disciple. Is not this *Luc. 14.*
 well knownen, that thei that haue the knowlege
 of the gospell, and goo to the Masse, goo thither
 for feare least thei shuld loose their goodes, and
 be affraied least thei shuld be persecuted: why so
 low thei not the counsell, yea the cōmandement
 of Christ who saith, feare not thos that kill the
 body, becaus thei cā not kill the soule, but rather *Math. 10.*
 feare him that can send the body and soule to de-
 structiō in to hell fire. So that than thes grownd
 workes remaining that the going to the Masse
 is against the honor of God, the profite of his
 neighbor, and against his own soule helth, that
 goth thither, It is an easy thing to answer to thos
 reasons or rather scusis that certen make of the
 which we haue spoken before.

Where as first thei say that thei goo to the

1.

THE FOUETH

Masse, to auoide the offending of the simple and weake, and to thentēt that thei shuld not thinck of them, that thei were despisers, and mockers of religion, or els heretikes and enemyes off the church, iff thei goo not to the Masse. And that for such respect it is good to dissemble so lōg till that such weakelings might be brought to the trewe knowlege. I answer that there be 2. sortis of offences, the one is called an offence geuē, tho ther an offence taken. The first offence is whan a man doth any euell work, by the which he offendeth his neighbor. As for example, iff one shuld blasphememe or committ some thefft, or els otherwise shuld expressely doo against Gods commandement. This maner of offence is an offence geuē, becaus that he who doth such an euell work, doth surely giue occasion of offence, the work being of it selff wicked, and against God. Or els iff the work off it selff were not wicked, but might be lefft vndone withowt offendinge God, and yet the man not hauing respect to his weake neighbor, wold doo it to satisfie, his appetite. As for example, there is one that bath the knowlege of the gospell, and of Christ, and knoweth that a Christian may at all times with thankes giuing, vse euery meate for his neede, ād shall chance some

1. Timo. 4.

ce sometime in to the company of certen simple and ignorāt men, the which shall thinck greuously to offend iff thei shall cate flesh on the friday, and he that hath the knowlege, to satisfie his appetite will cate of it, not hauing respect to thos poore sowles the which be offended with him for that eating. This maner of mā sinneth, and doth against charitie as Paul saith to the Romans, Iff *Roma. 14.* for meate thy brother be trobled, thou dost not now walk according to charitie. And in the 1. to the Corinthians he saith, rather than the meate *1. Corint. 8.* shuld offend my brother, I will neuer cate flesh. Thes such like offences be called offencis geuen, becaus in dede the man giueth such occasion of offence and sinneth.

But there is a nother sort of offencis, the which as I haue said before are called offences taken, shat is to say, whan a man is offended for things, for the which he ought not to be offended, but taketh occasion of offence without iust cause, as certen doo that be offended, at good workes, affier the maner of the Phariseis, which were offended with Christ, becaus he healed certen sick men on the Sabbath day, or els be offended iff a man abstayne from wicked workes. Now this such kind off offence is no sinne,

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because the man properly doth not geue offence, but other doo take it for offence the which thei ought not to doo, yea thei offend, esteeming and cownting that to be offence, which is well done. The faithfull and godly man ought not to passe, euen as Christ passed not, though other were offended for such workes or things, for so moch as that a man must cease frō well doing, or els must nedes doo euil, that wold auoyde such kind off offencis. Euen so it is in this case. Iff any will be offended that one goth not to the Masse, or els that the Images be not honored, a mā ought not to care for it. For iff it had neded to care for such offencis, it had bene fitt for the martirs that thei shuld haue worshipped the Idols, For the Idolaters were offended at them, because thei worshipped them not. Yea, I say, that the simple and the weake, haue more occasion off offence (speaking of the trewe offence) and be more offended, iff one that hath knowlege goo to the Masse, than iff he wēt not. For as before I haue proued, by such going thei be hurt, for so moch as that thei be confirmed in their error, the which is moch wors for them to be so offended than to be offended, for that other offence the which, is no trewe offence in dede.

To

To the saing of thapostle the which saith that
 he did applie him selff to all men, and that we
 ought to doo the same, and to goo to the Masse
 with them that goo, I say, that thapostle Paul did
 applie him selff to all men, in thos things that
 did not offend God, as was in certen ceremo-
 nies, and in his maner off lisse, and in certen cu-
 stoms which were no sinne. He kept company
 with the iewes, and liued as thei did, keping
 their ceremonies, forbearing thos meates that
 thei did forbear. He dide ate and drinck with
 the gentiles, he vsed their meates, he kept com-
 pany with them, to haue occasion to conuert the
 to Christ. And thes things were no sinn, but in
 thos things wherein he shuld haue offeded God,
 he wold neuer haue applied him selff vnto them.
 And that this is trewe, Consider that we reade
 not, that euer he did honor the Idols, or els went
 to ther sacrifices. And why soo? Becaus he shuld
 haue offended God. So we knowing that the
 Masse is an abhominacion, we ought not by any
 maner of meanes to goo to it, but rather to dye
 than to goo thether, becaus it is against God, and
 Christes honor, as we haue proued.

To that other scuse which saith, that God be-
 holdeth the hartis, and considereth to what end

2.

3.

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a thing is done, and so that a man doo not consent with his hart to the abuses that be committed in the Masse, it is no sinn to goo to it: I answer, that if this reason auailed, the martyrs, as I haue sayd before, might haue worshipped the Idols without sinn, and we with a good consciens may denye Christ. For allthough that the martyrs shuld haue worshipped the Idols, they wold neuer haue worshipped the with the hart, but only outwardly, and vnwillingly, And we may denye Christ with the mouth but not with the hart. And what incōueniencis be thes? Christ wil not only that we shuld byleue in him, but wil that we also shuld confesse him with the mouth, and with the outward dedes, for els we shall not be trew Christiāns, but we shall be denyed of him, as he sayth in S. Mathew. He that shall acknowledge me before men, I wil acknowledge him before my father which is in heauen. And in Luke he sayth, before the angels of God, And he that shall denye me before mē, I will denye him before my father which is in heauē. And the apostle Paul saith to the Romans. With the hart men byleue to Iustice, but with the mouth is made the confession to safetie. God wil for 2. respectis haue of vs the outward confession, that is to say, that we

Math. 10.

Luck. 12.

Roma. 10.

we shuld make plaine to men, our faith and religion, as well with wordes, as with dedes. First for his own glory, because that he is honored and glorified, whan the trewe religion is openly yterid. Than further also, for the benifite of our neighbor, to the intent that by such confession, he might solow the trewe knowlege of God and holy religion. And to proue this trewe, tell me after what sort is the Christian religion increased, except first by the preaching of the holy gospell, and then by the blood of martyrs? The ydolaters saw the poore Christians constant in acknowledging Christes name, thei sawe them persecuted, taken, imprisoned, punished, and miserably murdered, and sayd to them selues, surely this peple could neuer haue bene so constant, with so great and stowt mindes, nor thei wold neuer haue suffred so great tormentis, and so sharp death, iff thei had not bene certen that, after this present life, there be laid vp for them, most great rewards: And iff this their religion had not bene trewe. And after this sort thei were conuertid to Christ, and Christes religion increased, that is to say the number of byleuers.

Further I say, that trewe faith is not without the profession, not only of wordes, but of dedes

THE FOVRTH

Hebr. 11.

2.Iohn. 5.

and workes. Paul saith to the Hebrewes, that by faith the saintes haue wrought iustice, and some of them by faith were racked, tormented, and beaten, some were stoned, some cutt in pecis, sawed, killed with the sword, and diuers wayes exercised. And Iohn in the 1. saith that our faith is the victory that ouercommith the world. He that hath the trewe faith, confesseth it, and sheweth it with dedes. Therfor to be short I answer to that reason, and I say, that it is trewe, that God looketh vp on the hartis, and iff the hart had not consentid, there shuld not haue bene any sinne, but here in this case, the hart consenteth vnto it, for iff the man had not agreid to goo to the Masse, he wold not haue gone thether, but he goith becaus he agreith to goo although he goo thether vnwillingly. The hart had not consented, iff the man had bene caried thether by force, or drawen thether with roopes, or chaynes, And in such case he had not sawted. But this chanceth, not to thos that goo to the Masse, becaus thei be not forced to goo thether, but thei goo thether willingly, although with a certen lothsomnes. And we must knowe, that all that which is done vnwillingly, is not done by force, for so moch as many things be done with grese, and vnwillingly,

gly, and yet thei be done with the consent of the mind. As for example, the taking of a bitter medicine, the causing of some sick parte of the body to be cutt of, thes things shuld not be done iff the man were not content, and did not agree to the. That saing, that is to say, that whan a man hath not a wicked, but a good intent, and doth that which he doth to help his neighbor, is not to the purpos, becaus we must not doo euell that good may come of it. Roma. 3.

To the other reason or rather scuse, the which saith that thei, that goo to the Masse, iff thei haue the knowlege of the gospell, thei doo not allowe the abuses, nor thos addicions that be there, but only that which Christ made, that is to say, the Sacrament of his body and blood. For thos addicions doo not take away the substans of the Sacrament, I answer, first that that Sacrament (as we haue said before) is not Christes trewe Sacrament, but although that it were a trewe Sacrament, it were not therfor conuenient to goo thether, seing there is in the same so many falsedes, so many errors and abuses, which defile, and staine, the clearnes of Christes institution. Nor it is not ynough to say, we doo allowe nothing, but that which Christ did, and not any other:

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other. becaust that this allowing is only knowen to them selves, and not to other, who when thei see that one goeth to the Masse, doo thinck that, he allowith the whole, and thei be confirmed in their error iff thei be wicked, iff thei be not wicked, thei haue occasion of offence and remayne offended. And although that none were offended, nor confirmed in wickednes, yet vnderstanding that the Masse is a bottom, and a rolle of blasphemyes, how shuld the eares of the faithfull, be hable to heare, and their eyes suffer to see, so great an abhominacion, the which so many wayes doth robb God and Christ, of their honor, yea that speaketh euell of them.

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To the examples alleaged of Ioseph of the citie of Arimathea and of Nicodemus, Iust and holymen, the which for feare of the iewes did dissemble, I answer first that there is a great difference betwene thes 2. and thos that goo to the Masse. For although for feare thei did not open them selues to be Christes disciples, neuertheles thei did not for all that committ any maner of Idolatry, nor thei wet not to such abhominaciōs as the Masse is. Further, it is no good reason, to goo abowt to defend a mans own faultes, with the faultes of holymen. Nor we ought not to fo-

low

low the saintes in thos things wherein thei haue
erred, but only in thos things that be worthy of
commendacion. What a folish thing were it, iff
an adulterer wold make his excuse that to com=
mitt adultery is not euell, becaus that Dauid
committed adultery. And wold excuse the deniall
of Christ to be no sinn, becaus that Peter de=
nied him thrise? Euen so doo thei that will with
Iosephs and Nicodemusis weakenes scuse their
error, that is to say, that it is lawfull to goo to
the Masse, and dissemble, becaus that thos 2. holy
men, for feare haue dissembled, thei being of
Christes disciples. But let thes maner of men
tell me this one point, what is the caus why thei
doo not rather follow thes holy men in the
stowines of their doings, rather than in their
weaknes, that is to say that although whilst
Christ liued on the earth thei were affraid to be
known for his disciples, neuertheles at the time
of his death whan all the other disciples were hid
don, except Iohn, and the wemen, and whan, ra=
ther than in any other time thei shuld haue bene
affrayed, than thei waxed stowt.

Thus thei in time of tribulacion, and whan
there was cause of feare be came stowt ad did not
remainie fearfull. Why doo thei not folow them
in the

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in the stowtnes of the mind, which is a vertew, and not in the weaknes of feare which is a vice: who doweeth that Ioseph, and Nicodemus, whan thei dissembled for feare, were weake and vnperfue Christians, and erred in that thei did not boldly cōfesse Christ? Let vs not I pray yow alleage the holy men in things euell done, to folowe the, but in things worthy of prayse and well done, only, for so moch as that in thos things only we ought to folowe them, and not in other.

5. To the example of Neaman Syrus, I say, that thei alleage it herein euell, sayng, that Heliseus shuld licens him that he might enter in to the Gods temple of the Assyrians, called Remmon, in cōpany with the king of Assyria, and to worship with him, and I say, that this is not trewe, yea it is cleane contrary, as it appeareth in the
4. Kings 5. story of the same Naaman writton in the fourth booke of the kings, where the text sayth, that the same Naamã chefe of the king of Assyriās warr, whan he was healed of the leprosy by Heliseus, thorrow Gods might, and being wasshed 7. times in the riuer of Iordan, whan he was returned to Heliseus, he sayd, Surely I knowe that there is no nother God on the whole earth, but he of Israel, and desyring to gyue him a giff, Heliseus did

did not accept it. Further the text saith, that the same Naamā desired the Prophet, that he would grant him so much earth of that contry as 2. moyles could cary, and sayd, becaus thy seruant will not make any more burnt offering, or sacrifice to strange Gods, but to the lord. By the which words he declared him self to byleue in the trewe God, and to professe him. And affter he added, But there is this one only thing, in the which thou shalt pray for thy seruant, whan my lord, that is to say, my king of Siria shall enter in to the temple of Remmon, to worshipp and whyle he leanyth on my hād, Iff I shall worshipp, whan he worshipping in the same place, that the lord would pardon me thy seruant for this thing, And Heliseus said vnto him, goo in peace. Here we see that Naaman desired Helyseus that if it chanced him to worship in the temple of Remmon, that he would pardon him that sawt, which sawt if he shuld haue done, Naaman him selff witbowedt knewe it to be sinn, for if he had not knowen it to be euell and sinn, he would not haue said to Helyseus, that he shuld pray God for him to pardon him. And Helyseus said vnto him, Goo in peace. The which words did not signifie that the Prophet Helyseus did grant to Naaman

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or permitt him, that he might enter in to the temple of Remmon, and worship there. These wordes did not meane to signifie this, but thei did signifie and giue to vnderstand, that if it did hapen him to committ such a sawt, that he wold pray to God for him to pardon him. There is a great differens between the sayng to one I will pray to God for the to pardon the, if thou shalt do or committ such a sawt, and to say, I doo grāt the that thou maist doo it. And iff any wold say, what is the caus that the Prophet reprobued not Naaman, sayng to him, take hede Naaman that yow commit not this great sinn, nor doo so great a sawt. To this I answer that it neded not to say such wordes vnto him, nor to warne him of such a thing becaus that Naaman did well knowe it to be euill done, yea he did confesse it to be sinn, iff it shuld chance him to doo it. And it may be also that Helyseus did warne him that he ought not by any maner off meanes to suffer him selff to be brought to fall in to that error. For we must thiack that all the wordes be not writton that hapned betwene the one and thother, the story being shortly writton. And to geue an example let vs admitt that one shuld come to me that shuld say I goo to the Emperors court, and
becaus

because I am nere about his Maiestie, it may chance me that I shall wayte on him some time to the Masse. I knowe wel that to goo thether is sinn and idolatry, yet iff it shuld chance me for worldly respect, that I shuld at any time goo thether, pray vnto God for me, that he wold pardon me this sinn: And put in case that I shuld say vnto him goo in peace, by this my saying goo in peace, I meane not to grant him that he might goo vnto the masse, Only I meane to say, goo your way, and iff any such thing shall happen yow, I will pray to God for yow, that he wold pardon yow. Euen so were Helyseus words with Naaman. For he did not grant him that he might enter in to that temple, nor that he might worshipping, but only signified vnto him that he wold pray to God for him. This example therfor of Naaman doth nothing help thos that will be scused by going to the Masse with a good consciens, but rather it accuseth them. For iff thei will doo as Naaman did, thei shall accuse them selues and confesse to doo euell, iff thei goo to the Masse, as he did confesse it to be sinn, iff he shuld goo in to the temple of Remmon. Why doo not thei accuse theselues, and tell their sawt, and axe pardō of God for so great a sawt, and not goo about to scuse it?

THE FOU RTH

Parauentur thei will answer here and say, yow in dede haue goodly talk, yow I say, that are ow: of gunne shote (as men be wont to say) and that are ow: of perels yow that are in a sure place, and feare not to be taken, can geue goodly cowncell, but we that be sure, iff we will not goo to the Masse, to loose our goodes and our riches, and our liffe withall, iff we presently will not denye Christ, what shuld we doo? Iff yow were in our place, we cā not tell what yow wold doo, whether yow wold be so stow: in deedes, as yow be bold in wordes. Here I doo frely confesse that I haue great compasston on this maner of men, nor I will not shewe my selff strong by repro- uing others. I knowe that stowtnes is a rare giffi of God, and not granted to all men. And the mo- re part of Christians haue a weake and feble faith, and the strong, and stowt of mind be very fewe. But in this I reprove the that goo to mas, that doing euell, as thei doo, thei wold excuse the selues that thei sinn not, and will with scuses les- sen that their sawt, which whilst thei doo, thei increafe the sinn to their cōdemnacion. Why doo thei not humble themselues, and cōfesse that thei doo euell? why doo thei not axe of God the spirit of stowtnes, and constant faith? It were reason
that

PART.

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that thei shuld behold the saintes exāples of vertewes, and not of weakenessis, that thei shuld be bold, as a man wold say, Tobias of whom it is Tob. 1. writtō in his booke that being the yongest of his tribe of Neptalim, he went not with all the rest to worship the golden calues, the which Ieroboā king of Israel had made, but did flee all their company, and wēt to worship God in Ierusalem, nor he feared not to be persecuted, for not doing as the rest did. Cā there be fownd any one Prophet that wold goo with the rest to worship thos calues, or that wold worship in the toppes vp on the mowntans, or els in the groues as the comon people oft did. This shall neuer be fownd. Why do thei not behold thos 3. yong men of the which Danie. 2. Daniell speaketh, that is to say, Annanias, Azarias and Misael, the which wold rather be thrown in to the hote ouen, than worship that goldin Image, which the king Nabuchodonosor made? why doo thei not follow the 7. Machabeys brethern with their godly mother? the which were miserably tormented and killed by the most cruel king Antiochus, becaus thei wold not eate hoggs flesshe, as it is writton in the booke of the Machabees? why doo thei not folow 2. Mach. 7. thapostles, So many martirs, not only men, but

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wemen, yea so many long women, as Agnes, Katarin, Lucia and many other without number, that wold rather dye, than worship the Idols?

Let the tell me, which is the greater Idolatry, that of the Idolatrous gentiles or that of the Masse? That of the goldin caluis, or of the Masse? Which is the greater sin to cate hoggs flesh, or to heare Masse? haue not we proued that the Masse is the greatest Idolatry that euer was in the world? And what is the caus that the allegid saintes did rather desire to die, than to consent to any Idolatry, or els to doo against Gods lawe? And shall we Christians make no consciens to consent to the greatest abhominacion that euer was? But let vs lay a side the saintes the which dyed becaus thei wold not offend God: seing thei had the knowlege of God and Christ, and the true religion, and looked, after this mortal life, for the euerlasting, it is not to be merueled at. But what shall we say of the poore Idolaters the which had not the knowlege of Christ nor of God, no nor looked not for the reward of euerlasting life? And yet for all this, many of them for thonor of the world and for Temporall glory haue suffered most sharp ponishments, and horrible torments, and were miserably killed. What shall

shall we say of Marcus Antonius seruant of whō
 is red, that becaus he wold not vtter the fawt,
 that is to say the vchast lust of his master, he suf-
 fered to be burnt with redd hooite plates of Iron?
 In the end, he rather suffred to be torne, than to
 reueale the fawt of the same Marcus Antonius.
 And so he ouerca me all the force of the accu-
 sers? What shall we say of Marcus Regulus, who
 becaus he wold not breake his faith geuen to the
 Carthaginensis, returned in to their handes,
 being sure that thei wold cruelly put him to de-
 ath (as in deede thei did) putting him in to a ves-
 sel of wood all full of very sharp nayles that we
 re stickt in to the vessel to thentent that when
 the vessel should be moued, thei shuld prick him
 on euery side, and shuld teare his whole body.
 And many other that we might alleage iff we
 wold? Thei suffered for a temporall honor, and
 for their earthly contry, and yet thei passed not
 to dye. And will not we for Iesus Christes sake,
 for Gods honor, and for the reward of euerla-
 sting glory, bestowe owre mortall life? Shall we
 be lesse stowt for Christ then the Idolaters for
 incestuose men? Shall we be lesse coragios to pos-
 sesse the euerlasting contry, than thei to kepe for
 other their earthly contrye?

THE FOUETH

Surely our sawt is most great, iff we Christians
 for to haue heauen, and the chese goodnes, shall
 refuse to suffer that, that the men voyde of trew
 godlines and religion, and that loked for no re=
 ward affter this present life, haue not refused to
 suffer for the temporall glory, that helped them
 nothing. Let vs therfor conclude and saye, that
 it is in no case, nor by no maner of meanes law=
 full to say this Masse, to heare it, nor to be pre=
 sent at it, chesely for a Christen man, that hath
 the knowlege of the holy go spel, as by so many
 wayes we haue proued. And iff yet it shuld hap=
 pē that by weakenes of faith and feare any shuld
 goo thether, let thē take hede, that thei scuse not,
 and couer not them selues with bowes, that is to
 say, with trifling, and vaine excusis, affter the
 maner of our first parentis Adam and Eue, the
 which wold haue couered their shames with
 figgleaues, byleuing that thei shuld not be sene,
 for so moch as that Gods eyes doo pearse, and
 passe thorow thes leauēs, and see the conscience
 and thoughtis of man. There is no meanes nor
 any maner of way, to be hiddon from the sight of
 them. & well, let men find owt as many couerings,
 and scusis, as thei will, and can, yet their consciēs
 shall neuer be quiet, but thei shall allweys haue
 the

Hebr. 4.

Eccle .23.

the grudge thereof. And yet iff thei will by some meanes be well couered in Gods sight, it shall be necessary that as was done with Adam and Eue affier thei had sinned, that is to say, that when thei found them selues naked and shamfast to be sene, and hauing themselves no way to be couered with cootes of skinnes. So let thes with teares axe of the same God, that thei may be clothed with the same most pure, cleane, holy and godly skinn, that is to say, Iesus Christ, to the intent that being couered with it, thei might be no more ashamed of Gods sight. But this can not be done, iff thei will scuse them selues. It behoueth that thei accuse them selues, that thei tell their own sawt, that thei doo poenance, and that plainly thei confesse to haue erred. Affter this sort thei shall obteine this godly garment, and thei shall folow Paules counsell, yea his commandement the which he teacheth writing to the Romans, put on the lord Iesus Christ, for otherwise thei Roma. 13. shall allweys remaine naked and with shame, that is to say, that their consciens shall neuer be quyet but thei shall allweyes haue hell at home.

Wherefor o Christians, euen as in the beginning of this booke I haue exhorted yow to reade it and well to consider it to the intent that yow

THE FOUETH

might vnderstand the craft off this masse, so many wayes blasphemous, so now in the end of the same, whan yow doo clerely vnderstand the most vngratious qualities of the same, that yow will wholly forsake it. Hether to many, not only lay men, but priestes, fryres and monkes haue by ignorance sinned, thinking that it had bene a thing most holy, and a worship most thanckfull to God, and therfor haue haunted it, not knowing it. And though thei haue greuously offended God, yet in some part thei were excusable, hauing sinned by ignorance. And here I doo not speake of thos the which against their conscience, and knowing what maner a thing it was, only for feare, or other wordly respect, haue dissembled, because that thos maner of men, haue committed a great sin, albeit that thei also shall be pardoned, if thei forsake the same, and doo penance, and be sory for that which is past. But now that by this booke, (if thei will reade it and vnderstand it) all mens eyes are opened, and made plainly to see, with how many abuses, and cursings, it is not only full, but heaped, if thei shall (being priestes, fryres or monkes) any more say it, or being other men, shall any more heare it, I say surely that thei shall be vtterly vnexcusable and damnable,

nable, as thei that knowingly and willingly shall
 sinn euen of very purpos, and shall heape vpp
 Gods wrath vp on them. Nor it shall not help
 nor auayle them talleage the perell of their goo-
 des, of their howfold, or of their own life. For so
 moch as that all thes things, and as many other
 as can be had in the world together with the lif-
 se it self, compared to Christ, ought to be coun-
 ted as vile, yea of no valure, and for his loue we
 must necessarily forsake them: becaus he is that
 treasure hiddon in the felde, and that precious
 margarite for the which we ought to sell all our
 goodes to bye it. And whan we be brought to Math. 13.
 such an eschew that we must either loose all thes
 things with the mortall lifse, or forsake Christ.
 Who dowteth but all the rest ought to be forsa-
 ken, to kepe Christ, whom iff we haue, we pos-
 sesse God and euery good thing. What doth it
 help man (saith Christ him self) though he in Math. 16.
 dede winn the whole world and lose his sowle?
 What a foly is this to gett other things, and to
 loose a mans self, withowt whō nothing cā help
 or auayle him? Off thother part, let vs consider,
 that nedes whether we will or noo, we must lea-
 ue the world, and this same life, for we be mortal,
 and cā not allweyes tary here, but we be certen
 that

THE FOUETH

that we must nedes depart, and goo owt off this contry, that is to say, dye and change the liffe. This is a sure rule. And seing that this is necessary, and we can not eschewe it, is it not better for Christes sake to leaue the whole (the which is not in deede to loose, but to gaine) and to lay vp trea-
 for in heauē, nor it is not to leaue it, but to put it in to his hādes, to thentent that he euerlastingly may kepe it for vs? Is it not better, I say, to doo thus, thā vterly to lose all to gether? It is a thing most certen, that he that looseth Christ, loseth euery thing, and he that possesseth him, possesseth euery good thing. I knowe that Antichrist with his tirantes, like a roaring lion doth threaten the lābe, and warreth with him, persecuting his affier diuers sortis, afflicting them, tormenting them, and in thend, killing them. But for all that let them work as moch as thei will and can, yet they shall lose, and the lambe (as Iohn saith
Apo. 14. 17. in the Apocalipse) shall ouercom them. For he is the king of kings and lord of lordes that hath all
Math. 28. powr in heauen and in earth, And hath a name aboue all names to whom euery knee in heauen,
Philip. 2. in earth, and in hell is bowed, and there is not, that can resist him. Now it semeth that he slepeth, but the time will come of reuenge, whan,
 yea

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yea Antichrist with his tyrantes, together with his fals prophetes, shall be cast in to the burning pitt or lake of fire and brimstone, where thei shall be tormented for euer.

Now, the poore Christians be in the handes of Antiochessis, of Dioclesians, of Domicians, of Nerges, and other cruel Tyrantes and Antichristes (I touch not the good princis) the which tyrants haue all weyes, and will afflict Gods peple. But let vs, O brethern, haue pacience in Christ, as him selff doth admonish vs, saing, In yowr paciens possesse your sowles. And he that shall continewe to thend, shall be safe. Let vs pray and haue trust in God through Christ, for he is able to deliuer vs from the hand of our enemyes, and defend vs, iff it shall please him. And whan we shall see apparent parell, rather than to denye Christ, let vs flee awaye, iff we can from the vnhappy nation. But iff we can not what els is to be done, but to confesse him boldly, calling to remembrance that the trewe Christian hath not the spirite of feare, but of stowines and poyre? let vs rather obey God than men, the which can in deede kill the body but not the sowle. Let vs dye for God and Christes name, for this death shall be glorios, and let vs remember that which we said before,

Math. 14.

Roma. 8.

2. Timo. 1. 5.

Math. 10.

THE FOU RTH

before, that nedes we must dye. Let vs dye, I say,
with the prophetes, with the Apostels, with the
holymartirs, yea with Christ him selff. Why
shuld we be affrayed, hauing such companions
so noble and glorios that haue ledd vs the way?
Roma. 8. being sure that iff we shall dye to gether with
them, and with Christ, we shall also to gether
with them and with Christ reigne and liue
for euer, to whom be all rule honor
and glory for euer and euer,
So be it.

THE END.

A SERMON OF THE

SACRAMENT OF THANKES

giving the which declareth
whether Christ be really and
bodily in the same
or no.



CAN NOT SAY HOW
much mirth and yoie is in
my hart whan I see in this
our age, that there is kindled
in the mindes of many
the holy desire to vnder=
stand gods things, that is to say the inestimable,
and the incomprehensible treasures hid=
den in Christ Iesus, whose knowlege passeth
euery other knowlege and wisdō, and doth so
farr excell, that Paul thapostel thought euery
other thing losse, and worthy the throw=
ing awai in comparison of that. Neuertbe=
les the lord doth not geue this desire to know
Christ to all men, but to his own, that is to
say, to the elect only, the which he hath befo=
re

Philip. 3.

A SERMON OF

At the beginning of the world forepointed,
Ephes. 1. that they should be to his praise and glory.

Of the other side not with standing, I can not but be sorry, seeing in the same times when the gospel that hath bene hidden so many worlds past, is by the goodnes of god lately come furth. to light, that there should be so many and so diuers opinions of the things that god hath Instituted to keepe agreement, and peace among the faithful, that is to say, of the sacraments of the church, in such sort as Sathan the enemy goeth about with the self same instruments of peace and vnitie, to make warr against Christ, setting dissension, making schismes, and sowing debates amongst Christians, not only among the people and comon sort, but among those that should be lightes, glasses, and examples of agreement, to whom belongeth to teach other, that is to say, among the ministers and preachers of the holy gospel.

But this, dere brethern, ought not to offend you, nor to remoue you from your holy purpose, that you haue in Christ, but rather to confirm you in faith, and to kindle you to
make

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make a gretter entry in to the religion, and way of God, for so moch as that god doth suffer such striffes, and diuersities of opiniōs, for the benifite of his church, and of the trewe beleuers. First to thetent that his, who abide constant, and stowt may be manifest, whan thother that haue not a trewe groundwork, but a fained and vaine faith, doo falle and faile. Furthermore also to thetent, that whan we see such disorders, we shuld not put our trust in men, the which may all err, but we shuld come to gods word, the which onlie can not deceiue, and that we shuld indeuor our selues with all diligens and care, to vnderstand it, and that we our selues shuld looke in the scripture, whether it be so or no, as we may reade of thos that hard Paul preach in the citie of Berrhoe in Macedony. as it is writtē in in thactis of thapostels, the which whan thei hard Paules sermon, thei looked in the scripture itself, whether it was so as he said. And to be short, to thetent that we shuld prai vnto god, that he wold geue vs the trewe vnderstanding of the same, because the matters

1. Corinh. 11

Act 17.

of

A SERMON OF

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1. Corinh. 11
Act 17.
of

2. Pet. 1.

1. Cho. 2.

A SERMON OF .

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Now to return to the purpose of the strife, that is of the sacraments, Some say that in the sacramēt of the body and blood of Christ, that is to say, in the breade and wyne consecrated in remembrans of his death, is contained his very body and his very blood, and that there we haue really, and bodily, all and hole Christ, as great, and as thick as he was on the crosse. Other some say that he is not there, but there is only the breade and the wine as signes of Christes body, and blood, geuen for our redempcion. And this controuersy and strife is in such sort gone forward, that it hath with many hindered the course of the holy gospel. And it hath made that Christes enemies haue taken occasion, and boldnes to blaspheme, the holy lerning and gods truth. But be it as it will, although some haue comitted a great fault in this thing, striuing euer bitterly against the contrary opinion, whereby they haue shewed them selues to be men, and haue in som part spotted their own glory, lessening the credite and auctoritie that the

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the world had of them: & we not withstanding, will comfort our selues with Paules saing, which he speaketh to the romāns, that to gods Rom. 8. elect euery thing groweth to good. And although that presently thorow such dissension, we see among many nothing but disorder, offence, and euell, yea hatred toward the gospell, yet god for all that, who knoweth how to get order owt of disorder, and good owt of euell, will caus whan it shall please him, some great profite to growe owt of it in his church, for the present vnknewen, but in the end open, thus we schuld beleue.

And becaus I know that many desire to vnderstand what shuld be the trewe opinion of this sacrament. I for the loue of the truth, for the glory of god, and to doo them a pleasure, and also a benifite, will simply and with as moch easines as is possible, sett furth the opinion, which I thinck, and hold for certē hath bene, and is, the opinion of the Apostles, all the awncienty, of the holy scripture, and of Christ him selff. And let no man meruell, though I setting the suttletyes a syde, shall rather procede with simplenes, and familiaritie,

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1. Cho. 2.

A SERMON OF

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X ij tie,

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tie, and also though I shall rehearse one thing often, for so much as that my mind is to be plainely vnderstand of all men, and chesely of the simple and vnlearned. And because the thing is of so great waight, that it deserueth to be handled with all diligens, to thentent that all men may the more easily vnderstand it, we by order and by parts will consider it.

1. And First we wil see how that there hath bene, and yet be, diuers opinions of this sacrament of the supper of the lord, and the cause why, and we will bring furth the contrary talkes, and
2. reasons to the truth. Secondarily whan we haue shewed the trewe, and catholike opiniō, we will proue it with sure groundworkes, and
3. plaine reasons. In the third place, we will make it certainly appeare, that this is the opinion of the holy fathers and of the old church. In
4. the fourth we will answer to the contrary sayings and reasons, shewing them to be vaine, and of no waight. In the fift and last, we will
5. serch out, from whens the error, of the fals Imaginacions, in the matter of that sacrament, is proceded, let vs than in the name of our lord begin.

¶

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& we must vnderstand that the cause of the
 differens in this matter, that is to say, that so-
 me say that Christ is really and bodyly in the
 sacrament of the bread and the wyne, and so-
 me other say the contrary, that is to say, that
 he is not there, is the euell vnderstanding of
 Christes own wordes the which he spake whā
 he instituted the same sacrament. For one opi-
 nyon vnderstandeth them after one sort, and
 thother after a nother, so that the controuer-
 sy ād contraryetye of the opinyons is, because
 they vnderstand not Christes wordes, as they
 ought to be vnderstand. & when Christ dyd in= Matth. 26.
 stitute this sacrament, he toke first the breade, Marci 14.
 and called it his body, saing this is my body Luk. 22.
 After he toke the wine ād called it his bloode. 1. Cor. 11.

They of the first opinyō say, that seing the
 wordes be christes in dede they cā not be fals,
 seing he hath playnely sayd, this is my body,
 shewing the breade, ād this is my bloode, shew-
 ing the wyne. & we must nedes say that chri-
 stes body ād blood be there, for els his wordes
 should not be trewe, but fals, which cā not be,
 for somoch as that Christ being the chefe tro-
 uth can not say an vntrouth. He hathe sayd

X iij that

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that the breade is his body, and the wyne is his
bloode, ther for it must nedes be soo.

And in this opinyon there be also ij. diuers
myndes. One sayth that Iesus Christ is not
only in the sacrament, but wil that neyther
breade, nor wyne shuld remayne in the sa-
cramēt, but that both of thē should be chāged
and should be cōwnted turnkynded, that is to
say, transsubstātiated, as they call it, the which
meaneth, turned in to Christes body and blood:
The bread in to Chrystes trew and natural bo-
dy, the wyne in to his blood. And thei call this
turnig, or chāging trāssubstātiacyō, that is to
say, turning of the substances, in such sort, as
there remayneth nothing of the bread and the
wyne but the withcommes, or accydētes, that
is to say the whytenes of the breade, the rown-
dnes, the tast, the sauor. And so of the wyne
there remayneth the rednes, if it be redd, the
sweetenes, or the sharpnes, according as the
tast is, and so of the other withcommes, the
which remayne withowt any subiect, that is
withowt any body to be in. But the substances
of thone and thother, be turned in to the substā-
ces of christes body and blood, and this is done by
myracle

MS



THE SACRAMENT 184

myracle, becaus god can doo all things. And this is the opinion of the prystes and fryres of the romish church. And they haue in such sort preached it, that the worlde in tyme past from certen hondreth yeares hetherto, haue beleued it, and couwnted it, as an article of the faith. And woo to hym that had sayd the contrary. For they wold haue cōdemned, and burnt him, as an heretik. And that, because the pope, who was taken for god on earth, for Christes lfe-tenant, and had auctoritie to make men beleue what so euer liked hym, and cuery man was brought to his determinacion, wold nedes haue it so.

Certen other of the first opinion too, the which holdeth that Christ is realli, and bodily in the Sacrament, doo saie, that not witstanding that Christes body is, wholly in the breade, and his blood wholli in the wine, yet the breade and the wine abide in their substance as before, and be not turned nor changed in to a nother thing, as the former opinion saith. And thes maner of mē must nedes saie, that at the least. iij. very great miracles, must come to passe in this Sacrament. The

X iij first

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first is, that Christ is, wholli under that breade, and under that wine, as great, and as thick, as he was on the crosse, and as presentli as he is in heauen. This is a gret thing, that a great body continewyng great, shuld be inclosed in a litle thing, moch lesse then the same bodi.

The second miracle is, that Christes whole bodi and his wholle blood is in the whole bread, and in the whole wine, and in eueri, yea the least part of thone, and the other, as it is said of our reasonable soule, that it is whole in the whole bodi, and whole in euery part of the body, in such sort as if there shuld be made x. thousand partes of the breade, and the wine, whole Christ, and his whole blood, shuld be in eueri of thos diuided partes, which is yea a greater thing, without cōparison, than that of the being of the soule in the whole bodi, and in eueri part of the bodi. For alithough the soule be in eueri part of the bodi, whilest that the partes abide yoined together, yet it is not in all the partes of the bodi, whan thei beseparated. For whan one part is diuided from the body, the soule is no more in the same. But Christes bodi and blood, according

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according to this opinion, be in all the parts of
 the bread and of the wine, when they be joined
 together, and when they be diuided, or son-
 dred. The third miracle is, that the same bo-
 dy, and the same blood, is in heauen and in
 earth both at a time, and is in all places of the
 world, where the sacrament is, In France,
 in Spayne, in England, in Almainy, in Flan-
 ders, in Italy, in the east, in the west, in this,
 in that citie, In this in that church, on this, on
 that Altare, In this, in that tabernacle, as they
 say. Yea and that they say, that Christ is euery
 where, and filleth euery thing. But it is be-
 lieuefull for them that put, or will haue the
 changing of the substances, of the bread and
 the wine, that is to say, that their transsub-
 stantion, to put besides these. iij. miracles,
 others also, and to make a better market of
 miracles, than they that put it not, yea a bet-
 ter market, than the holy scripture and god
 maketh, to whom notwithstanding belongeth
 to make miracles, who is not so liberall of
 mirakels as they be.

The chiefe grownd worck of this first
 opinion is, that Christ said. This is my body.

X v shewing

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shewing the breade, and This is my blood, shewing the wine. And therfor Christ must be in the same sacramēt. For els he shuld haue spokē falsely, the which cā not be. Thei bring furth in dede other reasōs, but thei all doo litle auai le, as that same, that if Christ were not in the sacrament, it shuld not haue bene so gret a sawt, to him that had receiued it vnworthely, as Paul saith, that is to say, who euer eateth that breade, and drinketh that wine unworthyle, he eateth and drinketh iudgement, that is to say, cōdemnation. If Christ were not there (say they) it shuld not be condemnation to eate that breade, and to drink that wine, But the condemnacion is to him that eateth and drinketh vnworthily, Therfor Iesus Christes very body, and blood, is there. And the same Paul, in the self same chapter, doth call the consecrated bread, the lords body, and therfor they say, that Christ is in that breade, and in that wine. Thei of this opinion, to my iudgemēt, doo make no other reasons, that be any thing worth. Not withstanding whan we shall haue placed the trewe opinion,

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opinion, we will answer to this shewson reason, and with the help of the lord, we will make it appeare, that it is triffling, and of no valewe.

The other opinion, and mind about this matter is, that Christes body, and blood, be really in heauen, where he sitteth on the right hand of god the father, and that thei be not really, and bodily in the sacrament, but saith that the bread, and the wine, be signes appointed, to signifie the body and the blood, how Christ Iesus hath geuen both thone, and thother, for our ransom, and satiffaction for our sinnes, to thentent that we shuld kepe in our rememberans, so great a thing and mistery, as he him self whan he did institute the same sacrament in the presense of thapostles, sayd, Matth. 26. that is to say, as oft as yow shall doo this, Marc. 14. yow shall doo it in my rememberas. And this Luk. 22. is the trow and catholik opinion, a greable 1. Cor. 11. with the holy scripture, and with the doctrine of the old church, and awncient teachers, the which haue not said, as any one of the for said opinions saith, that is to say, that Christes body and blood, be inclosed in that breade,

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breade, and wine, and moch lesse as thother opinion sayth, the which affirmeth, that the substances of the breade, and wine, be turned in to Christes body, and blood, and that there is no more neyther breade, nor wine, but only the withcommes, of thone and thother, but haue sayd, that the breade and the wine remaine and be signes, of the body and of the bloode, for to bring to our remembrance, the most great and high benefite that Christ hath wrought vs, dieng for vs, that is to say, of our redemption. And the growndworkes of this opinion be sure. and of such sort stedfast, that all the Ingines in the world, be not sufficient to throwe them to the grownd, because thei be grownd wrought, vpon the sure rock, that is to say, thei agree with gods trowth, and his word that abideth for euer. & we doo not Intend now here, to bring furth all the reasons, and growndworkes, with the which this opinion is proued. For we shuld than make a long treatyse, and not a sermon, to informe the ignorant and ioglings in the knowlege of gods things, as we intend to doo. But we will only bring furth some fewe persuations, by the which it
may

may be clerely knowen, that it is euen soo as we sayd.

First this opinion saith, that the definicion of the sacrament, must nedes shewe, and make plaine to vs, that the matter standeth thus, that is to say, that the breade, and the wine remaine, and that Christes body, and blood, is not really there in them. For the definicion of a sacrament receiued of all men (and is sent Augustines a catholike doctör) is this, that is to say, that a sacrament is a signe of a holy thing. Euery man confesseth that the thankes geuing is a sacrament. If it be a sacrament, it is no nother but a signe of an holy thing. If it be a signe of an holy thing, it needeth not that the breade and the wine, for to be signes, shuld be changed in to other substances, for so moch as that the signes, that thei may be signes, do not change any substans, but only take a newe significacion. And it is moch lesse nedefull, that Christes body, and blood shuld be really, and bodily present in the same breade and wine, for so moch as it is not necessary that the things signified, and represented by the signes, shuld be inclosed, or present

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present in the same signes, as by experiens we may see in many sortes of signes, that it is not nedefull that the thing signified, shuld be either present, or inclosed in the signe. It is ynough that it berepresented. Let vs geue an exāple. The Emperours Image is a signe of the Emperor, And because it is no nother but a signe, we will neuer say that the Emperor him self, is in that Image, nor that that Image, is changed in to the emperors parson. For if he were present where his Image is, he neded not to sett vp the ymage, for so moch as the Image is therfor sett vp (speaking of the bodied things) in any place, because the thing signified, is not there present, and therfor it is sett vp to thentent, that it may represent it. So will we say of the breade, and of the wyne, that Christ hath Instituted them to thentent, that thei might be representers of his body and blood, to thentent, that whan we see them, and vse them for a sacrament, as he hath ordeined, we shuld remember that Christ hath geuen them, that is to say, his body and blood, for our ransoming. And for to be signes affter this sort, it nedeth not that
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the body and blood shuld be there bodily present, and moch lesse that thei shuld be changed in to other substances. It suffiseth, as we haue said, that thei be signes as we haue spoken of the signes of the emperours ymage.

The reason standeth in this, that the thāks geuing, or for to vse paules wordes, the lordes supper is no nother but a sacrament, therfor it is no nother but a signe. Because by the definiciō allredy geuen, A sacrament is a signe of an holy thing. The signe of a thing is not the thing it self, nor is not changed in to it, but only doth signifie it, Therfor the breade and the wyne be not changed in to Christes body and blood nor they be not inclosed in them, that is to say in the bread and the wyne, And it suffiseth that thei be truly represented by the bread and the wyne. And though we say that the bread eād the wyne, be no nother but signes, we meane not to denye the effects, that the spyrite of god (of the which the same sacraments be the mynistry) doth worke in the beleuers that receiue them. For by meanes of the sacraments, the trewe beleuers be as it were

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were, by certen signes and scales of god confirmed in his promises and be assuured of gods grace, and of many benyfites, which god doth geuevs, through Christ, but we doo only deny that Christ, is body lythere, for so moch as that to work thes effectis, which we say, that the sacraments by the verteu of the holy gost doo work, it suffiseth that they be signes, appoynted by god to that end. And it nedeth not that Christ shuld be there bodyly present nor that there shuld be made any change of the sustances, of the breade and the wyne.

The second
reason.

Luk. 22.

1. Cor. 11.

Further, this sacrament was instituted by Christ in remembrans as the wordes themselves of the same insttucion, doo witnes, saing, Doo this in mi remembranchans. If it be so than that it was instituted for remembrans, it is not necessary that Christ should be bodyly there, and moch lesse that there should be made any turnyng of the bread and the wyne, in to his body and blood, because that the bread and the wyne, doo suffise to bring to remembrans, his passion and his body and blood geuen for our ransom, As the paschall lamb was sufficient to bring to remēberans the passe ouer, that is

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to say, the passing by of the Angel in Egypt.
 Yea it is not only not necessary that he should
 be there, but if he were there he should be there
 in vayne, because he should be there in such
 sort as should help nothing to remēberans, for
 so much as that he could not be seene. And it is
 behouefull that the signes that bring a thing
 to remem̄berans, as the sacramentes doo should
 be seeable. And it is well known to what end
 the sacramētes were instituted, that is to say,
 because we be bodyed, as the old doctors say,
 and among the rest, Chrysostom vpon mathew,
 the.83. Omelye, the which sayth that therfor
 they were instituted, that by them, as by certē
 seeable signes, our mynd should be styrred vp
 to the spyrituall, and vnseeable things signi-
 fied by the same sacramētes. And therfor saint
 Augustne calleth the sacraments, seeable wor-
 des, so that if we were vnbodyed, it neded not
 to institute them. The reason standeth in this.
 The sacraments were instituted in remēbrans
 of Christes body and blood geuen for vs. That
 which seruith for remembrāce as an outward
 signe, ought to be seeable. Christes body and
 blood if thei were in the sacrament, should be
 Y vnseeable

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vnseeable,therfor thei shuld nothing serue to put vs in remembrance. If thei shuld nowaie serue to put vs in remembrance,than it is not necessary nor conuenient, that thei shuld be bodily present in the sacrament , And it is enough that the seeable signes,shuld be there, that is to say,the bread and the wine , which may work that is to say, which may bring to remembrances the body and blood,the which thing Christes bodily presens in the sacramēt could not doo.

I confirme this reason thus, If Christ be there bodily present in the sacrament of thanksgeuing, and the substāces of the bread and the wine be changed in to his body, and blood,we must say , that either this is by a comen, and generall right of a sacrament, the which shuld belong not only to this but also to all the other sacraments,orels by a particular and speciall right , of this sacrament only. That is to say,that this and not the rest, shuld haue this prerogatine. Of necessitie it must be by one of thes ij. rightes , or els by them both. But first we can not say that it is by a comon, and generall right of a sacramēt, that

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that is to say, that if a thing be a sacrament, it shuld be necessary, that the thing signified by the same sacramēt, shuld there be present, and moch lesse that ther shuld be made any turning of the substances, this can not be sayd, because that their things signified ought thā to be there present in all the other sacramēts, and that there shuld be made a changing of the substances. But we doo see the cōtrary, for so moch as that in all the other sacraments, the substāce remayneth as at the first, and is not changed, and there was neuer any man, that wold say any such thing, If thei wold speake of the old sacraments and of the sacramētes of the hebrewes that is to sai, of the circumcision, of paschal lamb, of the rock, owt of which issewed the water in the desert, and of the manna, the which things were sacraments to that people, because thei were to the signes of holy things, no one of thes dyd cuer change the substance for to be a sacrament. The flesh of the paschal lamb remained flesh, as before, And we will sai the same of the rock, and of the manna, that there was no manner change of substance.

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The newe sacramentes also of the Christian people, thei also doo not change substance. The water of baptisme, remaineth water as before. The other likewise which be by the scoolemen, and newe doctors counted for sacraments, that is to say, Creame, Oile, which thei call holy, Penans, Orders and matrimony, the which in deede be no sacraments, becaus thei were not instituted by Christ for sacraments, thei doo not change their substances, but remaine in their first substance, and there is made no maner of change, This is cleare, so that there nedeth not by comon and general right of sacraments, to put Christes bodied presens in the sacrament, and moch lesse to affirme that there shuld be made, a substantiall changing of the bread, and the wine, in to his body and blood. Nor we ought not neither to say, that by particular, and speciall right of this sacrament, Christ shuld be bodily present, nor that there shuld be made such maner of change, For so moch as that the particular right of this sacramēt is, cheeflic that it shuld be a signe, sondred from the other sacramēts, that is to say, that it shuld be bread, and

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and wine in substance, which be things diuers from the other sacraments. And further, that it shuld haue a particular, and diuers significacion, from the other, that is to say, that it is instituted to bring particularly to our rememberans, Christes passion, and death, and that it shuld represent vnto vs, how Christ gaue his body, and shed his blood, for our ransoming. This is the particular and speciall right of this sacrament, by the which it is sondri and diuers from the other sacraments. But it is not necessary by this ryght, that there shuld be made a change of the substances of the breade and wine, and that Christ shuld be in the sacrament. For the breade and wine remayne in their substances as thei were first, and may (withowt that that Christ shuld be present in the sacrament) work the effects, that is to say, bring to our rememberans, and represent vnto vs, Christes passion, and death, and how he hath geuen his body, and blood, for our ransoming. It is ynough for the working of this rememberans, that thei haue a newe significacion. It is not necessary to change the substances, as in the first

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reason we haue sayd. Yea, I say, that seing the sacraments were instituted to thentent that thei shuld be trewe signes, of holy things, their substance must nedes remayne, as it was first. For otherwise, thei shuld not haue agreement and likelihood, with ther things signified, nor thei shuld not be trewe signes. As for example, baptisme hath lykelihood with the spiritual washing, because it is water. And as the water wassheth, ad clēseth the body, so be thos that beleue in Christ spiritually clēsed, ad wasshed frō their sinnes, but if the water of baptisme shuld not remaine, water, but shuld chāge the substance, it shuld not haue such agreement. Soo we will say of the breade, and the wine, that therfor thei haue likelihood with Christes body, and blood, because thei abide still breade ad wine, for so moch as, that euen as the breade, and the wine, doo norish, and mainteine the life of the body, so Christes body, and blood receiued spiritually, and thorow faith in to the mind, doo norish and mainteine vs, in the spirituall life. And for this cause Christ Iesus called his flesh verily meate, and his blood verily drinck. But if the substance

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stance of breade, and wine shuld not abide but
 the only withcommes shuld remaine, there
 shuld not be that liklihode, and agreement
 which this sacrament requireth, because that
 the only withcommes of breade, and wine wi-
 thout the substances, can not norish. And
 whan the dewe agreemēt, ād liklyhode is not
 there, thei shuld not be trewe signes, and con-
 sequently, thei shuld not be trewe sacraments.
 And here it may be seene, that thei of this
 opinion, destroe the sacraments, making them
 not to be trewe but vaine signes taking from
 them the growndwork of their trewe mea-
 ning.

A nother reason is this. If Christ were bo- The third
 dilie in the sacrament it should be nothings reason.
 profitable, forsomuch as, that the onelie spiri-
 tuall eatinge of Christ, is that, that is profi- Iohan. 6.
 table, as the same Christ himself said to them
 that thought, whan he said, that his bodie was
 meat, ād his bloude drinke, ād that it was be-
 houefull for the hauinge of life, to eat his flesh
 and to drinke, his blode, They thought (I say)
 that he ment to speake of the bodily eatinge,
 and drinkinge, sending the one and the other,

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thorow the mouthe in to the stomake, as also, they beleue, that hold, that Christ should be personalli, and bodely in the sacrament. & what said Christ to these maner of men? The spirit is that whiche geueth life, the flesh helpeth nothinge, that is to saye, when I saie, that you must eate my fleshe, & drik my bluode, I meane that you must eat my flesh, and drink my bluode spirituallly, & after this sorte, they geue lyfe but my flesh eaten, and my blood dronken, as you vnderstand it, do help nothinge. It is necessary for the geuing of lyfe that my flesh be eaten, and my blood be dronken spirituallly and not fleshly. Christ is eaten and his blood is dronken spirituallly as he him self declareth, whē mē beleue in him: And Augustine in the exposiciō of the said words saith **Crede et māducasti**, that is to sai beleue and thou hast eaten, geuinge to vnderstād, that Christs intent was, when he said these words, that is to sai, that it was behoufull to eat his flesh and drink his blood, to say that it was behoufull to beleue in him, And after this sorte, his body was eaten, and his blode was dronken. And the text it self geueth vs to vnderstand

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derstand, that this is trewe, the which saith
 first, that the fathers will is, that euey one
 that beleueth in Christ should haue lyfe euer=
 lasting. And a fewe words, he addeth, verily, "
 verily I say vnto you, he that beleueth in me, "
 hath lyfe euerlastinge. I am the bread of lyfe "
 And a litle after, he saith, if you shall not eat "
 the flesh of the sonne of man and drink his "
 blood, you shall not haue lyfe in you. He that
 eateth my flesh and drinketh my blood, hath
 lyfe euerlastinge. If thes wordes spoken by
 Christ, be trew as necessarily thei must be
 trew, because Christ cannot tell an vntroth.
 It doth necessarily folow that the eatinge his
 flesh and drinking his bloode, is none other,
 but to beleue in him or at the least, that the
 eatinge his flesh and drinking his blood, and
 the beleuing in him, be things so ioyned to ge=
 ther, that they cannot be separate the one fro
 the other. The reason is this becauce that if
 these words were not the same in sentence, or
 ells that thei were suche as might be separa=
 ted, the one from the other, that is to say, that
 the one might be trew without the other, we
 must needs say, that a man might be saued,

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and haue the lyfe euerlasting, without the eating of Christs flesh, and drinking his blood, the which is against Christs expresse wordes, who saith that he can not haue lyfe that eateth not his flesh and drinketh not his blood. Or els we must nedes saye, that a man might be saued not beleuinge in Christ. This is clere because Christ saith that he that eateth his flesh, and drinketh his blood, hath lyfe euerlasting. If it be so that man is saued by eating his flesh, and drinking his blood, when as this eating, and drinkege, be not the same that beleuinge is, or els that they may be separated, that is to sai that the eating, and drinkege, should be without the beleuing, a man then shall haue life euerlastinge without beleuing in Christ, the which likewise is against Christs expresse wordes, who will that he that beleueth should be saued and he that beleneth not should be damned. Seing then that the one and the other of these two sainges be trew, that is to saie, that he that eateth Christs flesh, and drinketh his blood hath lyfe euerlasting and he that dothe not this can not haue it.

And

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And this other also is trewe, that is to saie he that beleueth in Christ, hath lyfe euerlastinge and he that doth not beleue cannot haue it: It followeth, of necessitie, that to eate Christs flesh and to drink his blood, and to beleue in him should be one self thinge or els yf they should not be the same, at the least that they could not by any meanes be separated, that is to saie, the one to be without the other. I haue made this longe discourse to make men vnderstand that these words of Christ of the eating of his flesh and drinking his blood, be not to be vnderstand of the bodyly eatinge, and drinking, and much lesse are to be vnderstand of the eating and drinking the sacrament of the lords supper, but of the onely spirituall eatinge, and drinkinge, and thei that alledge them of the body or els of the sacramentall eating or drinking, do alledge them out of the purpose. Further also to make men know the chese purpose, that is to sai, that althoughe Christ were bodely in the sacramēt, it should helpe nothing, because that the fleshly eating after what so euer sorte it should be done, doth nothing

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nothing proffit to the witnessing of Christ,
seing the spiritual eatinge onely, is that which
geueth life.

And if any wold answer and saie that when
Christ said that the flesh did help nothinge,
that he did meane, that it did help nothinge,
whan it was eaten, as they did vnderstand it,
to whome Christ spake, that is to saie, the Ca-
pernaits, the which thought that he did mea-
ne to saie, that they should eat his flesh as the
flesh of the shambells is eaten, and drink his
blood as wine and water is dronke. But Christ
in the sacrament, is eaten after suche a cert-
ne sort as he is not seane nor perceauid, no
nor chewed, because he is in the same sacra-
ment vndiuideably, nor his flesh is not eaten
nor blood dronken for to norish the body, as
other badeliē meates, but to norishe the soule.
And therfore Christ reprovied the Caperna-
ties because thei vnderstode him euelsauored-
ly, and not as he wold be vnderstand,

This answer is nothinge, for whan Christ
said, that the flesh helpeth nothinge, but the
spirite is that which geueth life, he ment that
the

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the only spirituall eating the which is done with the harte and with the minde thorow belefe was that which helped, but the bodily and fleshly eating, helped nothing after what so euer sort it should be done. There is no doubt, but though that Christ be not eaten in peeces and partes, orels chewed as other flesh is chewed and eaten, as the Capernautes did vnderstand it: Yet not with standinge, after what so eauer sort he should be eaten, by the bodily mouth, whether it were by parts or whole as they of the first opinion beleue, the which will, that Christ great and thick as he was vpon the wood of the crosse, shuld be wholly in the sacrament, that is to say, in that litle host, as they call it. This is a fleshly ad bodely eating, for so much, as that a thing is no whit lesse bodely eaten, whan it is put all hole into the mouth, and sent into the stomake, as Ionas was wholly swallowed by the whale, or as the pills that be receauid whole. It is no whit lesse bodely eaten (I say) the if it were eatē by partes. I therfor by the bodily eatig domeane that which is not of the spirite. This of the whiche they speak, that is done by the mouthe, is not with

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with the minde therfor it is bodely, If it be bodely, it helpeth nothige. I wil say to be shorte, that if Christ were bodily preasent in the sacramēt, that his being there should be nothinge profitable at all, althoughe that we should eat his flesh, ād drik his bluode a thousād times, for so much as that the spirital eating, and drinkege onely the which is by faith, beleuinge truly in him, is that, whiche helpeth. The bodely and fleshly eating and drinkege his body and blood, the which is done by the mouth helpeth nothing. They then do litle honour to Christ, that wold that he should be really, in the sacrament, because they wold bringe to passe, that Christ should haue made vnprofitable thinges, the whiche we may not think, much lesse speake.

But because we haue said, that the onely spirituall eating and drinkege Christs flesh and bluode, is that which helpeth, and not the bodely, some man might saye to what purpose then did Christ institute the sacramentall eatinge and drinkege, the which is not spirituall, but bodelye &c. To this I answer, that the sacramēt was therfore instituted by Christ because that although the eatinge and drinkege

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bige of it, be not spirituall but bodely, yet not
 with standing it serueth, and is profitable, to
 the spirituall eating and drinking, the whi-
 che is by faith for so much as the sacrament
 doth confirme vs in faith, because it is ordey-
 ned to this end. Not that it shuld already ha-
 ue this power of it self, but because it is an in-
 strument, or els a ministerie of the spirite, ioi-
 ned to the word of the holye gospell, with
 which instrument, and ministerie, the same spi-
 rite worketh in vs, And it is not necessarye
 that Christ should be bodelye in the sacramēt
 to serue for the eating and drinkinge spiritu-
 ally, and by faith, it is enoughe that the bre-
 ad and the wyne, as holye signes, be there for
 vs, as we will better tell you in the last reason.
 And whan I say that the spirituall eating, and
 drinkinge onelye, is proffitabie, and not the
 bodelie, I meane of the bodely eating, of the
 same trew bodye, and of the bodely drinking,
 of the trew bloude of Christ put into the mo-
 uth as the Capernaïtes did meane, and as they
 affirme, the which wold haue Christ to be
 really in the sacramēt, both in bodye and soule.
 I do not meane of the sacramentall eating the
 which

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which without doubt is profitable, when it is ioyned with the spirituall. And whan it is not ioyned, it is not onely not profitable, but it is damnable, as Saint Paule saith in the first to
 1. Corin. 11. the Corinthians because it is vnworthelie receaued. If Christ then, be not really in the sacrament the substances of the bread and the wine, be much lesse chaunged, but do both abyde in substance as be fore.

The fourth reason.

Another reason is this, and it is particularlie against the opinion of transubstantiation, that is to saye of them that would that the bread and the wine shuld be chaunged into Iesu Christes bodye and blode, and that there shuld remaine no more of the bread and the wine, but the withcommes, that is to saye, the white coloure of the bread, the coloure of the wine, the taste of the one and the other, the roundnes or other forme of the same bread, And so we will saie of the other withcommes, that is to saie of the moystines, drines, heat and could. This opinion cannot stand with those effectes, that we may manifestlie see, and that experience it self doth shew vs. First the sacrament is hable to norishe bodelie,

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lie, wherfore if there were one that should eat, a quantitie of hosts and wine consecrated, they wold norishe as other bread and wine not consecrated. Further it is seen by experience, that the sacrament somtimes is corrupted and wormes be ingendered in it, as in other bread and wine not consecrated. But how cā these effects be wrought, this opiniō standinge of the chaunginge of the bread, and the wine into Christs body and blood, the onely withcommes of the bread and the wine remayning? How can the withcommes nourish without the substance? What is to nourish but that the substance of the meat and drink, is turned into his substance that eateth and drinketh it? Seuriy the withcommes without substance cannot nourish because that nourishing meaneth chaūging of the substāce of the meat, into the substāce of the thinge nourished, we cānot now say that the substāce of Christs bodie ād blood should be that which should nourish, because that the thīge that nourisheth, is as we haue said cōuerted īto the substāce of hī that receaueth it. Christs body ād blood being īmortal ād vncorruptible, be not receiueable

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of such chaunges. Like as we haue said of the norishemēt we wil say of the ingēderinge, the which we may see is made in the sacramēt, whē the wormes be engēdered. How cā a substance be engendered, of the only withcommes?

Here thy of this opinion be intangled and they answer some after one sorte, and some after another. Innocentius the thirde, in his booke of the office of the masse saith that euen as the substance of the bread is miraculously turned into the substance of Christs body the withcommes only of the bread and the wine remaininge, so the substance of the bread, of the which the wormes or any other thinge, might be engēdered, may miraculously lie returne. Egidius Romanus in his Theoremes of Christs bodie saith, that such an engēderinge is nat miraculous, but natural, for because (saith he) that the reasonable mīde, althoughe it be made by god onelie, yet not with stādige, for as muchē as god hath disposed, ād ordened, that after the bodie of the creature be fashio- ned in his mothers wōbe, the reasonable soule is put into the same creatures bodie, ād this is a natural poinct by the reasō of gods order ta kē therin, ād if it were otherwise it shuld be a

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gainst the order of nature. Euen so seinge that god hath ordeined, that the withcomes shuld be grownded in the substance as soone as the withcommes of the bread and the wine, be corrupted immediatly, by the natural order that he hath geuē to things doth creat the matter, ād doth put it vnder thother withcommes newlie brought in of the which matter the wormes be after engendered. Some other say that a norishinge matter may be engēdered in the priests stomake, the whiche with the sacramēt receaued may easely norishe, although the formes, that is to say the withcommes of the bread and the wine of them selves should not norishe. Certein other haue said, that euen as god by miracle hath made that the withcomes of bread and wine, should be without subiect, as though they were substances, so he geueth them the nature of the substāces of the bread and wine, that is to say, that the wormes may be engēdered of the withcommes and so we must say that by miracle, substances may be engendered of things whiche be no substances, although such a matter be imposible by nature. But what dreames? what imaginacions? (and let them

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pardō me) what mōsters be these? who maketh
 thē suer that it is so? as for example, frō when-
 ce gathereth Innocentius that the substance
 of the bread should miraculously returne?
 And Egidius Romanus that god should creat
 new matter, and should, put it vnder the with-
 comes newlybrought in, and vnder the shape
 of a thinge newly engēdred? And those other,
 that a nourishinge matter should be engende-
 red in the stomake? And finally the last of all,
 that by gods might, a substance should be en-
 gendered of the withcommes? If in a matter of
 our faith, we wil after this sorte dallie ād ges-
 se at a vecture without the hoīy scripture, we
 may thē sett forth and affirme al that we list,
 as though it were trew, ād tel as many phā-
 tasies and fables, I will not say follies as shall
 come in oure head. We ought not to dresse vp
 gods things after oure maner, ād as toies co-
 me in our braine : but we must handle them
 with fear and reucrence ād with gods words,
 and walke suerly not accordinge to oure owne
 phātasies. Without doubt, this Imaginatio of
 the chaunginge of the substance of the bread,
 and wine into Christs bodie ād blode, and that
 the onely withcomes of the bread, and the wi-

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ne remaine, is false. but the substances of the bread and wine remaine, for if they should not remaine these euident and open effectes could not be wrought, that is to saie, the norishinge and new ēgēderinge which be made. The cause whie they speak thus, that is to say, without ani maner of groundeworke, and be forced to graunt to mani incōueniences, is, because they defend an euell, and an vniust cause, and therfore they must graunte many inconueniences. And in dede (as it is comenly said) they wote not what they fishe for, beare with me you readers, seing I tell the trueth.

Another reason is this. God is not wont to work miracles but for to cōfirme the faith of the belcuers, and his doctrine, as it is writtē in saint mark in the end of his gospell. And the miracles that Christ workeith for to confirme his word and the faith of the belcuers, be seealbe thinges, as it is manifest, lo kinge thorough all the miracles, that Christ and the Apostels wrought, as geuing sight to the blinde, clensing the lepers, makinge the domme to speak, the lame to go, healing the seuered, and the other sick, reising the dead, walking

The fise
reason.

Marci 16.

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on the water of the sea, cōmaūdinge the wids,
chaunging the water into wine, driuing awaie
the deuels, satisfiing with a few loaves, and cer-
teine fishes many thousand persons. All these
miracles were seen, and therefore did confirme
the doctrine of the holy gospell : but if they
had bene secret that none had seene them, they
had helped nothing to that matter, that is to
saie, to confirme the faith of any. Seing it is
thus then, that god therfore worketh mira-
cles, to confirme his doctrine, and the faith of
the beleuers, and the miracles could not work
such effects if they were not openly seen, to
what purpose then shuld Iesus Christ, as great
and as thicke as he was vpon the wood of the
crosse, and as he is presently in heauen, be
hidden whole vnder a small cake, and a litle
wyne, much lesse without comparison, then
his bodye is, and all his blood? To what pur-
pose were it to work this most great mira-
cle, that it should not be seen, when it were
ones done? to what purpose were it to work
that other, that Christ should be whole in the
whole sacrament, and whole in euery parte of
the sacrament, as though he were a spirite? to
what

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what purpose were it to work, that Christ should be bodely in heauen, and in earth, here and on all the aultars where the masse is saide? to what purpose were it that the bread and the wine, should be turned into Christs body and blood? To what purpose were it, that the withcommes of the bread and the wine should abide without a subiect as though they were substances? All these most great and stonifhinge myracles, and greater then euer Christ wrought, or that euer were hard of must nedes be, if Chist himself should be inclosed bodelie within that sacramēt, and yet not withstanding, no one of these miracles were euer seene, as they are not, nor can be possibly seene. Seing then that such miracles cannot be seen to what end, to what proffit, or to what purpose, should they be wrought, when they are not hable nother to confirme Christs doctrine, nor oure faith? shall we saie that Christ wold work miracles, and such miracles as were neauer the greater without any manner of profit? suerly no, if we wold not make god now lesse wise than men, the which if thei haue reason, will neaner do a thing that they

z iij be

A SERMON OF

be not perswaded is to purpose and profit for some end. We must then saie, that Christ is not bodely present in the sacrament, but he is in heauen, where he sitteth on the right hand of the father, from whence he must come, at the latter day, to iudge the liuing and the dead.

The sixt reason. And this may be another reason to proue that Christ, in as much as he is man, is not personally in the sacramēt, because the article of oure faith saith that he is ascēded into heauē, frō whence he shall come to iudge the liuing and dead. If Christ were really in the sacramēt, what should he nede on the latter day to come so farr of, that is to say, from heauen, he being neerer on the earth? what ells neded, but that he shal goe out of some cōsecrated cake, or ells hoste, as they name it, and appere in maiestie and glorious. Suerly it nedeth not that a thīge which is nere vs, should come to vs frō a farr of, and it can not be denied, but a thinge frō at hand, may lightly and easelie (if it be not lett) come to vs then frō a farr of, Christ therefore is not in the sacrament, nor there is not made any maner of chaunge of substance.

Another

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Another reason is this the opinion that
saith Christ is bodely in the sacrament dimi-
nisheth the trueth of Christs trew and natu-
rall bodye, therfore it is false. It is clere that
the Christian religion holdeth for an article
of the faith, that Christ is a trew, and naturall
mā, that is to say, that he hath the very nature
of a man, and that he hath a very body
and a very soule, as other men haue. And al-
thoughe presently thone and the other, that is
to say the body and the soule, be glorified: neuer
theles they be yet a very bodye and a very sou-
le. For the glorification, taketh not awaie the
nature, It maketh it in dede more pfit, but it ta-
keth it not awaie, so as it is not the self same
that it was before, as we vnderstand by Christ
himself, who being risen and hauing taken his
glorified body, said to his disciples, behold my
hands, and my feet, that it is euen myself.
Suerly he should not haue bene the self same
that he was before if he had not had the self
same hands the self same feet and the self same
whole body, and the self same soule that he
had before That that opinion which holdeth
that Christ is bodely in the sacrament dimini-

Luc. 24.

Z v sheth

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sheth the trueth of Iesus Christs bodye, and his mans nature, I do proue it, because the nature of a body hath two properties or conditions the first is, to haue quantitie, that is to say some maner of lenght, some maner of breadth, and some maner of thicknes, and euen as a body hath greater or smaller quantitie, so much greater, or smaler place it occupieth, as by experyence we may see. And his propertie, agreeth and is naturall to euery body, in such sorte as also the glorified bodies do occupye place that is to saye, that the greater glorified body occupieth greater place, and the lesse body lesse place, euen as Christ Iesus when he was risen, did occupye place, that is to say he was in so much place as the quantitie, and greatnes of his body was, nor he was not in any less place, then the greatnes of his bodye was For so much as that this, that is to saie, to be in lesse place, then the quantitie of the body is, should diminishe the trueth of the body.

The other propertie is to be onely in one place. And these properties be in such sort natural to a body, that thei can not by any meanes be separated from it, and when a man separateth them

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them from the bodye, then shall it be no more a bodye. These among the rest, be two properties, that make the bodye vndyuideable as the philosophers sai, that is to saie, thei make that the bodye is an vndyuideable thinge, that is to say, onely one, other this, or that, distincte, and dyuers from other. And that these two properties, that is to saye, to occupy place, and so much as the quantite and greatnes of the body is, and likewise that a body cannot be but in one place at ones, and at one tyme, be inseparable from the bodye, nor there can be no maner of body that bath them not, whether it be glorified or no.

¶ We speake not this of oure self onely, for Saint Augustine saith it in his 57. epistle answering to dardanus the bishop, who had made certain questions or demaunds to him, and he answering him to one after another, sayth to the first, speaking of Christe risen and glorified: doubt not (sayth he) but the man Christ Iesus, is now there, frō whence he shall come. And after a few words, he sayth, he shall come frō none other place, then frō whence he shall come to iudge the lyuinge and the dead
(and

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(and meaneth from heauen) And so he shall come by the witnes of the Aungels voice, in the self same forme and substance of flesh in the which he was seen go into heauē, to the which forme and substance, in dede he hath geuen immortalitie, but he hath not taken away the nature, we must not think that according to this forme, that is to saye, of the flesh, he is spred abroad euery where, for we must take hede, that we do not, in such sorte, affirme the godhed of the man, that we should take away the troth of the bodye, for so much as it doth not in dede folow that he that is in god, should be so euery where as god. And after a few words he saith. God and man is one person, and one Christ Iesus, is thone and thother, In that that he is god, he is euery where, but in that that he is man he is in heauē. And after about the middest of the Epistle, or a litle before, he saith: Take the rowmes of places frō the bodies, and they shal not be in any place, and because they shall not be in any place, they shal not be at all, take the same bodies, from the qualities of bodies, and there shall be no place, where they should be, and therefore it is of necessitie

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fitie that thei be not. Also he saith in the 30. treatise vpon Ihon, the lord is a boue, but yet the troth is here, that is to sai, the lord, because that the bodye of the lord, in the which, he is risen, must nedes be in one place, but the troth of the same, is spred abroad euery where.

By all these words of Augustine we haue specially two thinges. The first is that Iesus Christ risen and glorified, is not in that he is man but in one place, that is to say in heauen, from whence he shall come to iudge the lyuing and dead, in that he is god, he is euery where in the world. The second is, that the bodies of necessitie do occupy rowme of place, and if they did not occupy rowme, they should not be in any place, and being in no place, they should not be any thing at all, but should be nothinge: this groundwork standing that the se two properties, that is to saye that euery body doth occupy so much place, as his greatnes is, and likewise it is not at one tyme but in one place. And these two properties cannot be taken from bodyes, And he that wold take them awaye, should bring to passe that the bodies

A SERMON OF

dies should not be in anye place, as S. Austen sayth and if they should not be in any place, thei should be nothing: It foloweth necessarily, that if Christ were bodely in the sacramēt, for somuch as there he should not haue neither the one, nor the other of these two properties, It foloweth, I say, that Christ in the sacrament should not haue a trew bodye, yea no bodye, because that his body (be it where it will, and as it will) it cannot be separatid frō these two properties, to a bodie most naturall ād inseparable, according to Austen ād the troth.

Here they say that it is true (speakinge naturally) that these two conditions ād properties cānot be separated, from bodies, but speakinge supernaturally, ād by miracle, they may be separated frō the bodyes, as in effectt they be separated from Christes bodye in the sacramēt. To this I answer, first, that the substātiall properties be neuer chaunged by miracle, let them finde, that god euer did it, let them geue me one onely example. & we know that god is almighty and there is no maner thinge that may be done, Impossible vnto him, as the Angell sayd to Marye, but who knoweth that this thinge may be done? I will not stand now, to

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dispute this thinge, I desier thē that they wold
 geue some other example, but they will nea=
 uer do it. Further I say that it belongeth to
 them to proue that god doth these miracles.
 This is no good reason God can do it, therfo=
 re he hath done it. How many thinges cā god
 do that he hath not done? God could haue sent
 more then twelue legions of Aungels for to
 delyuer Christ out of the Iewes hands, as he
 himself doth witnes in S. Mat. ād yet he sent
 thē not. And how many other thinges might
 we alledge, if we wold, that god can do ād yet
 he doth them not? Thei must proue then, that
 god doth these miracles. By Christes sainges,
 nor by the scriptures, they cannot proue it ex=
 cept that they will alledge, that Christ hath
 sayd it, that is to say, this is my body shewing
 the bread, and this is my blood shewing the
 wine: but this is a tryflynge profe, for so=
 much that Christ ment not by this manner of
 speache to affirme that he is within the bread
 and the wyne, but ment to saye, that both the
 one, and thother, were signes, and a remem=
 braunces of his body and blood, as plainly we
 will shew hereafter.

Math. 26.

Perad=

A SERMON OF

Peraduenture they will say, that in matters of faith there nedeth no profes but men must stand to the letter. This thinge is of faith therfore it nedeth no profe I say that in matters of faith we must stand to gods worde with the right vnderstanding of it, and trew sense of the words, nor we must not geue the other and straunge senses, Contrary to the mynde of the spirite. The sense of the spirite is not, that Christ should be bodelye in the host, and in the cupp, as it is sayde, but it is that whiche we haue said, and will better saye, in the talke that foloweth, where we will declare the māners of sacramentall speeches, according to the scripture.

And to be short that we may end now at lēght this reasoninge, I saye that this opinion of the being of Christs body ad bluode in the sacrament, doth diminishe the troth of Iesus Christs trew bodye and trew bluode. And it maketh him to haue in the sacramēt, a phantasticall body, ad much more phantasticall then Martiane, ad Manicheus who whē they spake of Christ and apointed him notrew and naturall body, but a phantasticall, and Imaginable,
orels

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orels a seming bodie , they saied things lesse
struiing against nature then this opinion, be-
cause they did neauer deuide Christs bodie, nor
speak of him things so vnimaginable as this
opinion doth, nor they neauer said that he was
in two places at ones. This opiniō maketh him
to be (in that he is man) In infinite places, nor
they neauer said, that a great bodie was con-
teined in so litle a thinge as these mē say, ad so
we wil saie of the other so many Imaginaciōs,
which the forsaied opiniō placeth. And yet tho-
ugh Manicheus ad Martiā, did say these or like
things, as they say, It should haue bene lesse in-
cōueniēt, seinge they did apoint him a fantasti-
ke and a semeable bodie. But this opinion affir-
ming that Christ hath a trew and a naturall
body in the sacrament doth yet speake such
things of him, as neather can be in dede, nor
be not Imaginable, and be without all reason,
without also gods worde, ad more reprovea-
ble (as to this) thē the fore said opiniōs (I mea-
ne) of Manicheus and Martion, and without
doubt they speak things disagreeing to them-
selues. Furthermore if Christ be in the sacra-
ment what meaneth it that the old church whē

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should

A SERMON OF

should make the consecration of the bread and wine, did singe the preface, as it is called, *Sursum Corda* that is to say, lift vp your harts on highe, and also these words be now said in all the masses? Suerly we ought to haue our harts where Christ and our treasure is, as he himselfe in S. Math, saith, that is to saie, where your treasure shalbe there will your hartes be.

Matth. 5. „
 „
 „ Oure treasure ought to be where Christ is.

Colos. 3. And S. Paule to the Colossians saith. If you be risen againe together with Christ, that is to saie, If leauing the euell you haue taken the good, and new life, to the likenes of Christ, who leauinge the corruptible, and mortal life hath taken the incorruptible, Immortal, and glorious life, seek things which be aboue where Christ is, who sitteth on the right hand of god, seek those things that are aboue, and not the earthly things geuinge vs to vnderstand, that seing Christ Iesus is oure treasure and all oure welth we ought to haue our harts where he is. If it be so then that we ought to haue our hartes where Christ is (let him be in what so euer place he will) what neded it that the old church should admonish the people that they should lift vp there harts on highe, that is to say, in=

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to heauen, if by and by after a few words he should haue descēded into bread and into wine? what need we to seek Christ so farroff, that is to say in heauē, if he be so nere vs, that is to say, in that bread and that wine? This sainge Sursum corda, suerly geueth vs to vnderstand that the old church did not beleue that Christ was bodelie in the sacramēt, for if they had beleued it, they wold neauer haue said lift vp your hartes on highe, but they wold haue said, be you attēt o you faithfull, for by ād by Christ Iesus oure lord shalbe here present in the bread ād the wine, as sone as the cōsecratiō is made. Direct youre minds to the bread, and the wine, whā they shalbe cōsecrated, because Iesus Christ shalbe ther bodely, but they said not after this sorte, they haue in dede said lift vp your hartes on highe, geuing to vnderstand that they beleued that Christ was in heauen, and not in the sacrament. The ninth reason is this, and it gainsaieth the turnekindinge, If the bread be turned into the body, and the wine into the blud, because Christ said, this is my body shewing the bread, ād this is my blode shewing the wine and that els Christs

The ninth reason.

a y words

A SERMONT OF

words should not haue benetrue, if the bread should not haue bene turned into the body and the wine into the bluode, or at the least that Christs bodye should be in the bread, and his bluode in the wine. It followeth that the paschal lamb which Christ did eat with his disciples, was turned into the passeouer, because

» Christ said, the lāb is the passouer, as it is writ

» ten in luke: I haue earnestly desired to eat this

Luk. 22. passouer with you before I suffer. It is clere

» that by this word passouer Christ did meane

» the paschal lāb, and because that pascha is that

going ouer, and passing by that the Angell

made whē he passed ouer the hebrues, not en-

tering in but onely entered into the Egiptias

Exod. 12. houses, killing their first borne, as we haue in

Exodus, we shalbe cōpelled to say, that that lāb

was turned into that same going ouer, or pas-

sing by or els that that going ouer or passiḡby

was in that lamb according to there opi-

nion that will, that Christ should be really in

the sacrament, the substances of the bread

and wine remaininge. And because that that

going ouer, was not then, when Christ said

those words, that is to saie, that, that lamb

was the pascha or passouer, but it was onely

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in Moyses time in Egipt, it followeth that he did eat a thinge that was not, behold what maner things do folow their opinion, that wold that Christ should be bodily in that host and that cup, because he spake these words, this is my body, shewing the bread, and this is my bluode, shewing the wine. For so much as it is no lesse true, that the lamb is the pascha or passouer, then that bread and that wine be Christs body and bluod, because Christ who cannot lie hath spoken thone and thother. And god himself said the lamb is the passouer. It was therefore of necessity that the lamb should be turned into the passouer or at the least that that passouer should be in that lab because god said soo.

If we will say that Christ hath geuen to the words of the Sacramēt of the bread and the wine, the power to make the turninge of thone and tother into the body and bluod, but he hath not geuen the pouer, to thother words, of the lamb, to turne it into the passouer, or els that the passouer should be the lamb. This saing must nedes be selfwilled and without reason

a ij because

Exod. 12.

A SERMON OF

because the one and thother, is a sacrament and is made for remembrance, the lamb was ordeined in remembrance of that passouer of the aungell that was in Egypt, the bread and the wine, in remembraunce of Christs body and bluod, geuen for oure raunsominge. Furthermore they must shew how Christ hath geuen suche power to those words, that is to saie, this is my body and this is my bluod, that by utteringe them, such turning should be made, or els that his body, and bluod should be made present. They shal neuer be hable to shewe this their self wilde talk, to be true, neither by the holy scripture (as it were behoued full thei should do, intending to affirme such a matter) ad much lesse by any maner of reason available. Further though it were so that Christ had geue such power to the words, yet he gaue it not but to those words that he the said, whan he did institute the sacramēt ad not to other. And this they of the same opiniō do cōfesse, but the words that Christ spake the, be no more true, because he spake the of the time to come, and not of the time past, that is to say this is my bodi, the which shalbe geue for you, and this is my bluod the whiche shalbe shed

THE SACRAMENT 207

for you. These words were the true, because that his body was not yet geue, nor his blood shed but they were to be geue. but now they be no more true but false, because that euē as Christ now cā no more die nor suffer so cā he no more geue his bodie nor shed his blood. For so much as if he could do these things, he should be sufferable and mortall, ād this cānot be. Therefore if these words had power to work those effects, the false words should haue had pouer to turne the substances, orels to make Christ present in the sacrament, but if they be true, the haue they power, to make Christ sufferable, ād mortal. I cōfirm this reasō thus, If, because Christ said those words, this is my body, ād this is my blood, such turning should be made, or els that he should be present in the sacramēt, there wold folow inconueniences, because that we shuld be compelled to saie, that all the speeches of the scripture, and of god, in the which is affirmed that a thing is, other this, or that (seing that god can not, tel an vn troth) we shalbe compelled (I say) to affirme and graunt, that it is so, as the words seme to say. And so we shalbe cōpelled to graunte

a iiij that

A SERMON OF

that the Testament or gods couenaunt
whither you will call it , should be there in
the same circumcision. For so much as that
god, as we haue in the Genesis, said to Abram
whan he did institute the circumcision, this is
my couenant, speaking of the same circumci-
sion, and for all that the circumcision was not
that couenaunt , but onely a signe of that
couenaunt, as in the same place, that is to say,
the same chapter, it is plaine, that god called
the circumcision, the signe of his couenaunt. It
is plaine that the signe of a thinge, is not the
self same thinge. And yet god said that the cir-
cumcisiō was the couenaunt. & we shalbe com-
pelled to graunt that that fearfull fantasy, the
which appered to Saule, as we haue in the first
booke of the kings, was Samuel in deed, because
the scripture there, doth cal it Samuel, and yet
al the Catholike doctours, say ad affirme, that
it was a fātasie ad a deceit of the deuēl ad not
Samuell. And we shalbe compelled also to saie,
that because Christ said that he was the vine,
that he was so in dede. And because the scriptu-
re calleth, Christ a rock, a lyon, a lamb, a she-
pe , and as many other things, as it speaketh
of

Gene. 17.

1. Regū. 28.

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of him, we shalbe compelled to affirme, that
 Christ in dede was all those things. But what
 will they say to Christs owne words in the
 same institution of the sacrament, Christ did
 not onely say, this is my body and this is my
 bluod, but he said takinge the cupp, as luke ad *Luc. 22.*
 paule do affirme, this cup is my new testamēt *1. Cor. 11.*
 in my bluode. These words be aswell trew, as
 those, this is my body, and this is my bluod, ad
 Christ did aswell sai these as those, except
 luke and paule did tell a lye, which is not to be
 spoken. Therefore we must nedes graunt, that
 that cupp was turned, into the new Testamēt,
 or els at the least, that the new Testament was
 in that cup, the which is not trew, for the new
 Testamēt is not the cupp, nor is not in it, but
 it is the ordinaunce or disposition the which
 god made to leaue to his elect childrē, the euer
 lasting wealth, that is to say the forgeuenes
 of sinnes, the freing frō all euell, the euerla-
 sting lyfe, ad the possessiō of euery good thing
 If thes be incōueniēces as we may see, the the-
 ir opiniō is false The last reason is this. Christ
 mai be eatē ad his bluod drōk onely two waies The tenth
 a v that reason.

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that is to say, spirituallly, and sacramentally
the which sacramentall eating therfore, as
we haue said, serueth and is profitable to the
spirituall eating. I do not fynde after what
other sort, except these two, we may eat Christ
and drink his blood. But to eat Christ and
drink his blood, after these two sortes, we nede
not to put him really into the mouth, nother
his body nor his blood, therfore it is not neces-
sary that Christ shuld be really in the sacra-
ment. That Christ may be eaten and his blood
dronk after these two sortes, though that he
really in body and in soule be not in the sacra-
ment, I proue it thus. First to receaue his bo-
dy and his bloude spirituallly, we nede not to
receaue hym by the bodely mouth it sufficeth
to receaue him by faith, that is to say, to bele-
ue in him, as we proued before in the third re-
ason, nor it nedeth not, I say, for to eat his bo-
dy and drink his bloude after this sort, that we
should put ether the one, or thother into the
bodely mouth, this is plaine, because that such
eating and drinking is done with the spirite,
and with the mynde. And this the aduersary
will not deny. That also it is not necessary for
the

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the receauing him sacramētally that he shuld
be really in the sacrament, I proue it by the
Apostle paule who saith to the Cor. that the 1. Corin. 10
hebrueis he people were baptised, aswel they,
as we althoughe vnder other signes then ou-
res, because that we be baptised with water
and that people sayth paule was baptised with
the cloude and with the sea, passing thorow
the middest of the read sea, and that cloude
that couered them and the red sea thōrow the
middest wherof thei al passed, was to thē bap-
tise, where we may note that according to
paule, not onely they of full age were bap-
tised but the children also, because that all were
couered with the cloude and all passed thorow
the middest of the sea. I desired to say these
few words, for their sakes that be seduced by
the wicked spirit of the Anabaptisticall er-
ror, who being led about by sathan do denye
the baptisme of children. If the hebrues, chil-
dren were baptised in token that they were al-
so of gods people, for what cause should not
now our childrē be baptised being, no lesse of
gods people thē they, and being no lesse rede-
med by Christ thē they of full age: this I desi-
red to say by the waye.

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After paule addeth in the same place that all did eat the self same spirituall food, and dronk all the self same spirituall drink, And he calleth that spirituall meat, or els foode (whether you wil call it) the paschal lamb, and chiefly the manna, the which meates they all did eat, and he calleth the spirituall drink, that water which came out of the rock. And he addeth, that that rock was Christ, that is to say, did signifie Christ. That spirituall foode, that is to say the paschall lamb and the Manna, did also signifie Christ, as the water did betoken him, although paule doth not expresly speake it. And to be short he meaneth that the hebrueish people did as well communicate with those signes, as we do that eat the sacramentall bread and sacramentall wyne, And paule meaneth in his tong, that all did eat, and drink Christ sacramentally, for so much, as that to eat a thing sacramentally, is none other, but to eat the sacrament of the same. & well now if that people did eat Christ, and drinke his blood sacramentally, when they did eat the paschall lamb, and the manna, and drunk that water that rann out of the rock, the which thing
ges

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gs were a sacrament of Christ, as the bread
 and the wyne be to vs, and did signifie the sa-
 me, as paule sayth, and Austen expoundeth it
 in the 45. treatyse vpon Iohn, saing, that tho-
 se sacraments did signifie the self same that
 oures doo, although after an other sort. And
 yet not withstanding they did not eat Christs
 body nor drink his bluod really, putting the
 into the mouth: What is the cause that we mai-
 not also eate his body, and drink his bluod, sa-
 cramentally, without eating or drinkege him
 really and bodely, forso much as that to eat
 or drink Christ sacramentally, is none other
 but to receaue with the mouth his sacramēt?
 And to be a sacrament, it is not nedefull that
 the thing signified should be in the same sacra-
 ment, and much lesse that there should be ma-
 de any turningge of the substāces of the signes,
 And it is enoughe that the sacrament should
 be a signe of the same, that is to sai, that it
 should signifie it, according to the definition
 of a sacramēt which sayth Sacramentum "
 est sacræ rei signum, that is to say, A "
 sacrament is a signe of a holy thinge, It is
 plaine that Christ, as man, was not really in
 the

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the hebrues sacraments, because, he was not yet ether borne or incarnated. And how could his body and his bluod be in those sacraments seing his body and bluod were not yet? And yet paule saieth that they did eat the self same spiritual meat, and the self same spiritual drink that is to say, Christ spiritually.

Certein expound paules text, of the spiritual eating and drinking of that people, that is to saye, by faith but because that all did not eat and drink spiritually and by faith, for so much as that a great parte of them, as paule affirmeth, in the text were vnbeleuers, and yet he sayth that all did eat the self same spiritual meat, and drink the self same spiritual drink. I haue therfore expounded it of the sacramental eating and drinkinge, of the which all aswelbeleuers as vnbeleuers, did eat and drink, and not of the spiritual, that is to saie by faith the which belöged to the beleuers onely. And thoughe paule calleth that meat and drink spiritual, yet he meaneth not that it should be spiritual in it self, as that which is of faith is in dede spiritual, but he calleth it spiritual,

as to

STC 17200
A 333.52.5*

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as to the signification and as to the vse, that is to say, that it was apointed to signifie Christ, who is a spirituall and an holy thinge, as oure sacraments may be called spirituall things, because they be appointed, to spirituall things. There was not withstanding difference betwene those sacraments ad oures, because that thei (beside that they were apointed to spirituall things) serued also for the bodely things, that is to say, to the necessitie of the present lyfe, for so much as the manna and the water were their dayly meat and drink, so that they had two vses the one spirituall, because it was to them a sacrament, the other bodely the which serued to the necessitie of their bodyes. Our sacraments be not so the which be taken onely for the spirituall vse that is to say, for sacraments, and not for the necessitie of the body.

To cōclude therfore, I saie, that seing Christ cānot be eatē nor drunke but after one of these two sorts, that is to say spirituallly and by faith and then sacramentally also. And after these two sortes Christ may be receaued though he be not really, that is to say in body
and

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and in soale, in the sacramēt. It is not therfore proffitable, and much lesse necessary, to affirme such reall being in the same sacrament. They that say, that Christ is really in that host and in that cup, do not know, what meaneth to eat and drink Christ sacramentally, for so much as, that to eat and drink sacramentally, as we haue said, is none other but to receaue the sacrament, that is to say, the signe of the holy thinge, and doth not meane to take bodely the selfsame thinge, that is represented by the sacrament.

I might if I wold, and did not feare to be tedious to the readers, make dyuers other reasons also, but it nedeth not, and those that we haue made, do suffice. But let vs put the case, that we had made no one reason, to proue this oure negatiue, that is to say, that Christ is not really in the sacrament, nor there is not made any turninge of the bread and the wyne into his body and blud, nor that we had not alledged any saing of the scripture, the which notwithstanding, god ayding vs, we haue sufficiently done, let vs put the case (I say) that we had done no one of those things, yet

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yet they of the contrary opinion should not,
by this, haue had their purpose, because that it
doth not belong to vs to proue our negative,
but it belongeth to them to proue there affir-
mativ. For eueri one that affirmeth any sain-
ge is bou'd if he speak reasonably to proue it,
If it were not already so plaine that euery
man might see it: He that denyeth is not bou'd
to proue his negative. It is not enough for a
mā of what so euer aucthoritie he be, for to be
beleued, to say it is so, the matter stādeth thus
but he must proue his affirmatiue sainge, che-
fely if it be a matter of weight, ad pertaining
to faith as this is. Nor it is not enough ne-
ther, to be hable to defend and maintaine it,
for so much as that many false opinions be,
with witt, with distinctions, with wrangelin-
ges and intangelinges defended, as though
they were true. & we mai see this by experien-
ce, in the schoole doctoures and questionists,
for few or none of them do agree to gether,
but they be of contrary and diuers opinions
and alwaies euery one of them defendeth his
oune fantasies, and they strīue cōtinually, and
it is neauer known who hath the right, and
b they

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they confound the minds of men, they lose the tyme, and cause other also to lose it.

I desire then of these maner men that they wold proue this their rule or opinion, that is to say, that Christ is bodely in the sacrament, and that the substance of the bread, and the wyne be turned into his body and blud. I desire that they wold proue it me, other by reason, or such auctoritie as I should be bound to beleue. This my request is iust, reasonable and honest. By reason they can not proue it, this is clere, and themselves by agreement do confesse it: by auctoritie how do they proue it? They bring furth the old doctours, they alledge the determinations of popes, and of Councils, the common opinion of the church, last of all they alledge Christs words when he did institute the supper, that is to say, this is my body shewing the bread, and this is my blud shewing the wyne, and Christs sainge also in

10.6.

“ S. Iohn, that is to saye, I am the bread of
“ lyfe. I am the lyuinge bread that am come
“ doune from heauen, and he that eateth of this
bread, shall lyue for euer. And the bread
which I shall geue is my flesh, which I will
geue

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geue for the lyfe of the world. And after true
ly truely, I say vnto you, if you eat not the
flesh of the sonne of man, and drink not his
bluode you shall not haue lyfe in you, he that
eateth my flesh and drinketh my blud hath
lyfe euerlastinge. And further, my flesh is ve-
ryly meat, and my bluode is ver ly drink, the
se be the aucthorities that thei alledge.

To the which aucthorities I answer, and
first to those of the old doctours, that is to
say, as for exāple, of Ireneus, Tertulian, Cy-
prian, Origen, Hilary, Athanasius, Basill, Ioh
Chrisostom, Gregory Nazianzene, Gregory
Nicene, Cyrill, Ambrose Iherom, Augustine,
And such other holy fathers, the which labo-
red for Christs church in wrytinge boke, ex-
poundinge the scripture, disputinge against
heretiks, preachinge and teachinge, wherby
they do in dede deserue to be honoured for
their lerninge, and holynes, but, I say that no
one of them, nor of the other auctients, was
eauer of this opinion, that Christ should be
bodely in the sacrament, and much lesse, that
the substances of the bread and wyne, should
be turned into his body and blud, but in dede

b ij they

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they haue sayd the contrary. And thoughe
somtyme it semeth that they should affirme
that the bread and the wyne be Christes bo-
dy and bluode, yet this is for none other cause,
but that they speak of the sacraments, after
the maner of the scripture the which doth
call them by the name of the thinges signified
by them, as we oftē finde that Augustine did.
Who very often hath declared such maner of
speeches as we will tell here after, And let vs
admit also that all the old doctours had bene
of that opinion, and that all the world wold
say it yet ought we not to beleue them, if thei
bringe not furth the witnes of the holy scri-
pture, because that this is a thinge pertaining
to faith and, faith is groundwrought onely
vpon gods worde, as paule saith to the Ro-
mains, faith cometh of hearinge but hearinge
is by the worde of god, he doth not say by
the word of men, the whiche may all err, but
he sayeth it cometh of gods word, and the
holy scripture is gods worde. Let them alled-
ge vs in such thinges the holy scripture, and
we will beleue them, els not,

And

And if any wold say, and the scripture also was made by men therefore we ought not to beleue it, I answer that the scripture is writtold and made by the holy gost as peter saieth 2. Pet. 1. in the second Epistle, and it was confirmed with great signes, and meruelous miracles. Nor no one of the fathers or old doctours did euer desire, that they should be beleued as the holy scripture but they all with one voice do say, and chesely Saint Augustine, that concerninge matters of fayth we should so farr beleue them as is found in the holyscripture, and none otherwise, And thei will that it should be lausfull to denye any men, yea let them be of what so euer holynesse learninge and authoritie you will, but not to deny the holy scripture. Tell me, who is he that wold beleue the article of the trinitie, although the whole world had told him, if it were not plaine in the holy scriptures, who wold beleue the article of the incarnation of the sonne of god, and the other articles of the fayth, If gods word had not told it? What can men know of such thinges, except so much as god openeth vnto them by the scripture? Loke

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The 19. pi^{ce} vpo Austen in the 19 epistle, where he sayth in
stell.

sentēce that he beareth this honoure towards
the Cānonicall boke of the scripture, that he
beleueth feurly that no one of them hath er-
red, but for all the rest, he may deny them, if
thei do not proue their sayings by the holy scri-
pture, The very same in meaninge he sayth in
the hundreth and eleuenth epistle writing to
fortunatianus the bishop. They all, beside all
this, that I haue sayd, were of this opiniō, that
Christ in that he is mā, is only in heauē bodely.

The 3. pi^{ce}
stell.

In the se^{con}d
book
against the
denatists
cap. 3.

Let vs say the same of the determinacions
of popes, and of cōncels that all may err. Aus-
sten in the second boke against the donatists,
sayth that the vniuersall former Cōncels may
be amended by thē that folow. If they may be
amended, suerly they may err, and so they that
folow after them, who doubteth but they mai
err as well as they that go before? And we by
experience mā see, that many counceles do err
for one of thē doth gaynsay an other. I speak
not this because that men ought not to haue
reuerence to counceles when they be lawfully
gathered together and in the holy gost, and
when the determinations that be made in
them,

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them, be accordinge to the holy scripture as
the Councell of Nece was against Arrius,
The councell of Calcedone against Eutiches,
And certein other old counsels, the which had
gods word for their rule. And these onely
were gathered to gether in Christs name, and
in the holy gost. But I say in dede that
whan they determine anye maner of thinge
pertaining to sayth, and do not stick to gods
word, that we ought not to obey such coun-
cels, nor men ought not to beleue them. And
in our dayes, we haue the example of the coun-
cell of Trent, the goodly determinations that
it made, all, at the popes good pleasure,
whome the bishoppes cannot gainsay because
they haue all sworne neuer to go against the
sea Apostolike. What estimation should men
haue of such counsels, where no respectt is had
to gods honoure nor to his worde, and such as
be gathered together against Christ for to
quēche him out, and to establish the kingdō of
Antichrist, shal we allow such counsels? This is
a cheefe ground. The faithfull Christian is
not bounde nor ought not, in matters pertai-

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ning to faith to beleue the hole world together
if they do not bringe forth gods worde, that
is to say, the holy scripture for their witnesse.

¶ Now thei wil say, that they haue gods
worde, that is to saye, Christes words, who
sayd this is my body, and this is my blud she
winge the bread and the wyne, therefore the
bread and wyne be turned into Christes body
and blud, and Christ is wholly in the host and
in the wyne. Further he sayd those words in
the sixt chapter of Ihon, aboue recyted, whe-
re he willeth that we should eat his flesh and
drink his blud, and this is not done except in
the sacrament, therefore he is bodely in the sa-
crament. I answer first to those words, this is
my body, and this is my blud, and I aske whe-
re in the scripture at any tyme is found that
suche a speche, as, This is my bodye and this is
my blude, should meane, this is turned into
my body and into my blud, or els my body
and my blud be in these signes? I neuer fo-
und this maner of speche. Therefore the fore
sayd words haue another meaninge then that
the whiche they geue them, or that whiche
the scriptures vse that is to say, this is the si-
gne

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gne of my body shewinge the bread, and this is the signe of my blood, shewinge the wyne, as before we haue sayd and we will also better say, in the declaration of those words, This is in dede their meaninge. To the saings of the sixt chapter of Ihon, I say, that they do not alledge the to purpose, because that there, Christ doth not speak of the sacramentall eatinge, but of the spirituall, and by faith, as in the third reason we haue declared, yea as Christ him self doth expounde it in the text, and so all the old doctours do expounde it, And cheefely Augustine who sayth beleue ad thou hast eaten, so that seinge that opinion of the turninge of the substāces of the bread and wyne into Christs body and blood, nor that of his bodely presence in the sacrament cannot be proued, nether by reason nor any authoritie that awayleth, we ought to conclude that it is a fayned inuention and imagination of men and commeth not from god. The reasons of the true and Catholike opiniō beinge ended, before that we answer to the objections and ground workes of the parties contrary to the trueth there remanith to mak

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apere that the opinion which we haue proued
is that of the old church, and the forenamed
doctours and holy men.

And because I should be to long, if I wold
bringe the multitude of doctours, It shall su-
ffise me therfore to tell Augustines opinion
a most ware and true expounder of the old
and sound opinions, the which Augustine hol-
deth not, but the opinion of the Auntiens, and
that which was holdē in his tyme ad of his pre-
decessours. In his Epistle to bonifacius he
Epistle 23. " writeth after this sorte. If the sacramēts sho-
" uld not haue some similitude of those things,
" of the which they be sacraments, they should
" be in no wyse sacraments, And by this lyke-
" lynes, those same sacraments many tymes, ta-
" ke the name of the things them selues. Euen
as therfore after a certeyn meyns the sacra-
ment of Christs body, is Christes body, the sa-
crament of Christes bluod, is Christs bluode,
and so the sacrament of faith, that is to say,
the baptisme is faith, and is called faith. See
here Augustine, how he vnderstandeth Chri-
sts speache when he sayth, this is my body
shewing

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shewing the bread and this is my bluode shew-
 inge the wyne, not to meane that the bread
 should be in dede Christes body, and the wyne
 Christes bluod, He meaneth not this. But he
 meaneth that therfore the bread is called Chri-
 stes body and the wyne his bluod, because thei
 be sacramētes and signes of Christes body ad
 bluod. Also in a boke the which is against
 Adimantus the Maniche in the xii. chapter
 Augustine sayth, The lord doubteth not to sai
 (and he speaketh of Christ) this is my body
 when he gaue the signe of his body. Here Au-
 sten plainly expoundeth this sainge of Christ
 that is to say, this is my bodye, that is as mu-
 che to saye, as this is the signe of my body.
 And in the third boke called de doctrina
 Christiana in the xvi. he sayth that if
 that thinge whiche Christ commaundeth
 shall seme strange inconuenient or euell
 done, then we ought not to vnderstand
 such speech accordinge to the letter, but fi-
 guratyuely. And geuinge the examples of
 these words of Christ that is to say. If
 you eat not the fleshe of the sonne of man and
 drink not his bluod you shall not haue lyfe in

Against Adi-
 mantus

ca. 12

The 3. boke.
 cap. 16.

you

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you. He saith that such speche ought not to be vnderstand accordinge to the letter, because that vnderstanding it according to the letter it is a disagreeable, and an inconuenient thinge, that is to say, that the flesh of a man should be eaten and his blood dronke.

And therefore it ought to be vnderstand soundly that is to say, that Christ did not meane of the eating of his flesh and drinkinge his bloude fleshly but spiritually, beleuinge in him, and hauinge remembraunce of so great a benefit as he hath wrought vs sufferinge and dyinge for vs. And this is the eatinge and drinking, that Christ ment of. And to eat and drinke after this sorte, It nedeth not that Christ should be really in the consecrated bre

The thirty
treatise vpo
Ihon.

ad and wyne, but onely that the faith of Christ should be in vs. And in the xxx treatise
 33 vpon Iohn he sayth, The lord is aboue, that is
 33 to say in heauen, but the lord, that is, the tru-
 33 eth is also here. Christes body in the which
 he rose, must nedes be in one place, but his
 33 troth is euery where and he meaneth by the
 troth Christes godhead. And in the epistle
 which he wryteth to dardanus he sayth he
 shall

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shall come for to iudge the lyvinge and the de-
 ad, in the selfsame forme that he ascēded into
 heauen, to the which forme, he hath feurly ge-
 uen immortalitie, but he hath not taken away
 the nature of it, we may not thinke that ac-
 cording to this maner of forme, that is to sai,
 mans, he should be spred abroad euery where.
 For we must take hede that we do not so affir-
 me his god head that we take away the truth
 of his body, for it followeth not that, that
 which is in god should be so euery where as
 god. Of these two saings of Austen the which
 before we haue also alledged, in the scauenth
 reason is concluded, that Austen wil not that
 Christes body may be in more then one place
 at one tyme, he will in dede that his god bead
 should be euery where, but not his manbode,
 the whiche is in one onely place, that is to say
 in heauen.

The master of the sentences glosinge or In the 4. of
 els expounding certeyn sainges of Augustine the sentences
 in the fourth of his sentences the tenth distin- the tenth
 ction where he bringeth furth amongst his distinction.
 other sainges this: that is to say that Christs
 body may be in one place, but the trueth is
 spred

upon Ihon
the sixt.

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spread abroad euery where: he sayth that Christes body may be in one place: seable in mans forme, but his truth that is to say his godhed, is euery where. And he addeth the truth also of the same, that is to say, his very body is on euery aultare in euery place where men celebrate. Sauinge his reuerence this is not to set forth Austen mynd, but it is to geue it straunge senses that he neuer ment and it is in dede a maiminge of his saings: Austen by that word troth, meaneth Christes godhed, the whiche is powred abroad euery where and doth not meane the bodye, and yet he doth notwithstanding expounde it for the body, the whiche is (as he sayth) on all the aultares where thei celebrate. And so he doth with many other saings of S. Augustine in the sayd distinction, and in other, where he speaketh of the matter of the thanks geuing, mayming S. Augustines sainges, and calling those heretikes that say the contrary, that is to say, that hold not that Christes bodyly presense is in the sacrament. But we will let him glose at his will, and say what pleaseth him. And it is to be marvelled at that he should so lightly and without reason

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son pronounce these to be heretiks that speak nothing contrary to gods word, but they do in such sorte honoure it, as they do not allow in the matter of religion and faith any more, then so much as the same word speaketh not mindinge, to stand to mens opinions except they be agreeable with the holy scripture. The master of the sentences here giveth an uniuersall and a wicked iudgement.

But in the third booke of the trinitie, Augustine sayth that no myracle happeneth about the sacrament of Christes body and blood.

The third booke of the trinitie. ca. 10.

If it be so that according to Saint Augustine, there chaunceth no myracle about that sacrament he then beleued not that Christ, shuld be bodelye in the sacrament, for if he had beleued it he wold neuer haue sayd, that there was no myracle, but he wold haue sayd, that there happened, many and most great myracles, as before in the fifth reason we haue seene. Well it is playne then after Austens mynde, that Christ is not really in bodye and in soule in the sacramēt, but he calleth the cōsecrated bread and wyne Christes bodye and blood because

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because they be signes of his bodye and bloud
not that they should be really and in dede his
true body and bloud because he will that tho-
se should be in heauen, and not on the earth in
the sacrament. & we might if we wold alledge
the other old doctours, as Ireneus, Tertullian,
Origen, Cyprian, Ambrose, Ierome, and Chry-
sostome, all the whiche be of the self same opi-
nion, but let S. Austen suffice vs, who amonge
all the rest is the most faythfull witnes of all
the auntientie, And this we do to be shorte,
not withstandinge if any wold see these doc-
tours sainges, let him loke vpon Ireneus, who
herd Policarp. Iho the Euāgelistes disciple, in
the fourth and fift boke that he maketh against
heresies. Let him loke vpon Tertullian that
was next to Ireneus in the first fourth and fift
boke against Martian the heretike. Let him
loke vpon Origen vpon leuiticus the seauenth
and nynth homely. Let him loke vpon Ambro-
se in the eleuenth chapter vpon the first epistle
to the Corinthians. Let him loke vpon Chryso-
stom in the 83. homelye vpon S. Mathew. Let
him loke vpon Ierō vpon Ecclesiastes the thir-
de chapter, all whose sainges for shortnes I
leauē

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leave out. Then it is playne that the opinion
 and iudgemēt of the old church, is that which Marke,
 before we haue proued. And we must here
 marke that the old doctours intēdinge in the
 ir maner of speache to agree with the scriptu-
 re, the which whan it speaketh of the Sacra-
 mēts doth name them by the name of the thin-
 ges signified very oftē when they treat of the
 same sacraments and chesely of the thanks ge-
 uinge, thei cal it many tymes bodye and bluod
 and they speak in suche sorte as it semeth thei
 meane to affirme the bodely presence of the
 body and bluod in the sacrament, a thinge
 that they neauer intended. The which thinge
 when the late wryters and chesely the schole-
 men haue not taken hede to, they haue bolde-
 ly, setfurth the bodely presence of thone
 and thother in the sacrament, but they be de-
 ceaued, for so much as that was neauer the o-
 pinion of the Auntientes.

And if any one wold bringe furth the bo-
 ke of sacramentes ascribed to Ambrose, the
 which putteth this new opiniō of Christes bo-
 delye presence in the sacrament. It may be bol-
 dely answered him, that that boke was neauer

c Ambroses

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Ambroses, because that neyther the style of the speche was Ambroses nor the sentence, the which is contrary to many his sainges in his other bokes. Nor let no man maruell, though I denye those bokes to be Ambroses, for many bokes were ascribed to the old doctoures that they neauer saw, much lesse made as that boke of the true and false repentance, ascribed to Austen, the which teacheth against Austen naminge him and yet certein haue attributed it to him. Certeine men of small consciences haue done this other that they might better sell such bokes, or to make their opinions be beleued and to geue them auctoritie vnder the name of Auntients, or els for some other respect. It is no small fault to go aboute vnder other mens auctorities without their consent to make men beleue their opinions, as it is a great fault that their labour and bokes should be attributed to other. And I say more also againe, that althoughe all the old doctours were of suche opinion that is to say that Christ were bodely present in the sacrament, we be not bounde, nor we ought not to beleue thē, if they proue it not by the holy scriptu=

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scripture the which they neauer did nor it can
not be done. And this is the signe, that as mani
as eauer were of this opinion, could neauer
hetherto mak reason that might auaille. If this
bodely presence of Christ in the sacramēt, had
bene true, it should haue bene a thinge much
belonginge to faith, and the Apostolicke wry-
tinges wold haue made vs clere, and suere of it
but we see that such a presence is affirmed in
no one place of the scripture. Therefore it is
not true but it is an inuentiō of mā, the which
ought not to haue any place in gods thinges.

Now there remayneth to answer to their
reasons that hold this bodely presēce of Christ
in the sacrament. They make (as in the begin-
ninge we haue sayde) many profes and rea-
sons, but none auayleth. And we will not an-
swer, but to three or foure, whiche haue a cer-
teine small shew, for answeringe to these few
it is an easy thinge to answer to all the other.

One and the first is this, that is to say Chist The first
calleth the consecrated bread his bodye and reason.
the wyne his bluod, therfore it is so that the
bread is his body ad the wyne his bluod that is

c ij to say

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that the bread and the wyne , be turne into
his bodye and blud, or at the least be there
really present, or els he should haue spoken a
lye, the which cannot be, scing Christ is the
vndeceauable troth. This is the greatest rea-
son that they can make, the which not with-
standinge is nothinge worth, yea it commeth
of an ignoraunce of the maner of speche of
the scripture, or els if it come not of ignora-
unce it procedeth of an obstinacye and self
willednes because they desire to defend, whe-
ther it be (accordinge to the common sainge)
right or wronge, that which ones they haue
affirmed, because thei wolde not seme to haue
erred. I answer to this reason, and saye, that
Christ sayd the troth and could not speake an
vntroth, because he could not err beinge god.
And it is true that the bread is Christes bo-
dye and the wyne is his blud, and I confesse
it, but it is true as Christ ment it, not as they
wold haue it. Christ when he sayd this is my
bodye shewinge the bread, and this is my blud
shewing the wine, did not entend, nor went
not a bout to saye that that bread was really,
and substantially, his bodye, and the wyne his
blud

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bluod, but he ment to say that that bread and that wyne, were a sacrament and did signifie his bodye and his bluod: And he folowed the maner of the speche of the scripture, when he speaketh of sacramentes: you know well ynough that Christ alwayes did honour the holy scripture, alledginge it very often, and prouokinge men to the same. And therefore because he knew that the custome of the scripture is to name the sacraments, and call them, by the name of the things signified, and represented by them, he also desired to vse that maner of speche, callinge the bread and the wyne his body and bluod, because they did signifie both the one and the other, that is to say, he called the bread his bodye, because it did signifie his bodye, and the wyne his bluod because it did signifie his bluod, as before S. Augustine hath sayde.

That the custome of the scripture is to call the sacraments by the name of the thinges signified by them, it is easelye proued, and we haue alreadye sene it in the former talk. The circuncisiō, was a sacrament of the hebrewish people, and because it was a sacrament, the

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Scripture doth call it couenaunt, because it was the signe of gods couenaunt made with Abraham and his offspringe, as it is written in genesis where god doth first call it, the signe of the couenaunt, and after a few words, he calleth it the couenaunt. The couenaunt was this, that god would be the god of Abraham and of his seed, that is to say, of his offspringe. It is a plaine matter that the circuncision was not really this couenaunt, or promesse, and yet god doth call it couenaunt, because it was the signe of the couenaunt, should we saye that the circuncisiō was in dede gods couenaunt because god called it by this name couenaunte? Sewerly no, but we must say, if we will saye well, that therfore god calleth it so, becaus the same is a signe of gods couenaunt, or els of gods promesse. And if ani should say what meaneth it that god did vse this maner of speche, Could not he vse the proper maner of speche and not the improper? To this I answer, that god often tymes vseth with vs the custome of men, because we be men and he agreeth to oure maner of speche, for so muche as the custome is amonge men, that they call the signes of a thinge, by the self

self same name, of the same thinge signified.
 As for example, If at any tyme we should make
 a couenaunt or an agreement with any man
 as sone as the agreement and couenaunt is
 made, we cause to be made, an instrument or
 a wrytinge of such agreement, and we call it co
 uenaunt or els agreement, not that, that instru
 ment is really such agreement (for the coue
 naunt and agreement, went before) but becau
 se it is a signe of such couenaunt and agre
 ment So we call the wrytinge of a sale or of
 a purchase, a sale or purchase, because it is a
 signe and confirmation of the sale or purcha
 se. And we do call the wrytinge or the instru
 ment of such thinges, testament, or legacie, or
 gift, because it is the signe and confirmaci
 on of these thinges. Let vs geue an other
 example which also is of the scripture. In
 Exodus and in many other places, the ceremo
 ny of the paschall lambe, is called passouer.
 And Christ and the Apostles did so call it. „
 Christ sayd in saynet luke, I haue earnestly „
 desired, to eat this passouer. before I suffer.
 Here Christ called the paschall lamb passouer.

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And the Apostells said to Christ, where wilt thou that we prepare for the to eat the passouer. And for all that, the paschall lamb was not really the passouer, because the passouer as we haue in the same Exodus, was that passage (as it is also sayd before in the ninth reason) the which the Aūgell made whē he strake the first borne of Egypt, and passed by the houses of the hebrues. Now that passage, was properly, the passouer. But because the lamb was ordeined, that it should be killed and after eaten, with many ceremonyes in signe and remēbraūce of that thinge, therfore the scripture calleth it passouer.

Behold how the scripture calleth the sacramētes, by the names of the thinges represented and signified, why shall we maruell then that Christe did call the cōsecrated bread his body and the wyne his blud, because they should be signes and a remembraūce of his body and blud. We ought not to maruell, yea it is oure great rudenes and dulnes that we see not this thinge, and why he hath done it, that is to saie whye he calleth the bread his body and the wyne his blud. Euery man sayth that the sacrament

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erament of thanks geuinge doth come in stede
of the sacrament of the paschall lambe. And
if it be so, seinge that the scripture and the
Apostels call the same such lamb passoueryea
Christ him self in the same supper when he in-
stituted the sacrament of his body and bluod,
called that lambe passouer, not for any other
cause, but for that it was a signe and a remem-
braunce of the passouer, why should not the
bread be called the body and the wyne the blu-
od, because they be signes and a remembraun-
ce of the bodye and the bluod :euen as the lam-
be is called passouer, because it is the signe and
remembraunce of the passouer. And that rock
out of which came furth the water in the de-
sert, paule calleth it Christ, not for any other
cause, but for that it did signifie Christ, nor the-
re was neauer any men that bi such a sainge
wold think that paule ment to affirme, that
that stone was really Christ, but that he ment
onely to say that it did signifie Christ. So
likewise let vs saye of the bread and the wyne,
that they be called body and bluod, because
they be signes and a remembraunce of such
thinges. & we haue bene longe in answeringe

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to this reason because in dede the whole consisteth in this declaration that we haue made.

The second reason is this, If Christ were not really in the sacrament &. Paule wold not haue sayde that it should be condemnation to them that should take it vnworthelye, nor he wold not haue sayde, that such should be giltye of the lords bodye and bluod. For so much as that if Christ be not in the sacrament, there should not be any other thinge but bread and wyne, and beinge none other thinge there, it should not be to vs such condemnation, as it is in dede no condēnation to eate other come bread and to drinke other wyne. To this is answered, that therfore paule sayth that they be giltye of the lords body and bluod, the which do take the consecrated bread and wyne and the sacrament vnworthelye, not for because that eather the body or the bluod be in the sacrament, but they be therfore giltye of the one and the other, because thei dispise Christs death thei dispise his body and bluod, not goinge with that faith and with that reuerence that they ought to take those holy signes Instituted by Christ in remembraunce of his body
and

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and bloud geuen to death for oure raunsome. In old tyme thei that did dyspyse or dishonoure the name or the glory of the Romane Empire thei were gyltie of treason against the state of Rome. And they that had done wronge to Cefars Image or els had defaced any of Cefars writings, This was as if thei had layd violent hands vpon the princes persone. He that wold dishonoure the armes or the badges, of any great state, that prince wold haue esteemed such dishonoure and disworship to be comitted against his owne person, for when his badges or els his Armes be dyspyshed he himself is dyspyshed. So seinge that Iesus Christ the chiefe prince of the world hath Instituted the sacramentall bread and wyne, to the intet that that it should be a remembraunce of so great a thinge, and should represent so great a misterye, that is to say, that hath geuen his body and his bloud, and dyed for to deliuer vs from sinn and from euerlastinge death, and to geue vs euerlastinge lyfe : Sewerly they that will take these holy signes withoute true repentaunce of there sinnes, and without

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out true faith, and without consideration of so great a misterie and benefite they make no counte, nother of Christes body nor his bluod nor of his death, no nor of Christe himself. it is no maruell therefore, that they, who go to take such a sacrament vnworthelye, do eate and drinke Iudgement, that is to say condemnation, because when they dyspyse the signes of so great thinges, they do consequently dyspyse the same thinges, and him also that did institute such signes. It is not proued by this that Christ is enclosed in this sacrament, but the contrary.

The third
reason.

The third reason the which semeth to haue some shew is this, that is to say that if Christ were not here in this sacrament, there should not be wrought any such great myracles, as men see. Sometime it is seen that the hostes haue cast out bluod and such bluod is kept in many places. It is red in the lyfe of Saint Gregorie, that the consecrated bread maruelouslye chaunged into a mans finger. It is red that that the brute beastes did knele downe at the presence of the thanks geuinge. And somtyme there apered a childe when the
host

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host was lifted vp. & what shall be sayde to these great myracles, sewerlye if Christ were not in the sacrament god wold neauer haue wrought these great signes.

This reason is nothinge worth, and it is like the reason that they make, that defended purgatorie with saing that there was heard certaine lamentable voices of the soules of the dead which desired help of there parents or frends, that they wold cause to be sayd masses and chesely those masses that be called Saint Gregories, and as sone as they were sayd those voyces were heard no more. It is told also in the lyfe of a certeyne seinct (but in dede a fryars saine) that he saw ones a valley full of soules, the which desired help, and that seinct was moued to pytye of those poore soules. I leaue to you to thinke how many those soules ought to be, that filled that valleye, when he had sayd I cannot tell how many masses (because I do not well remember the storye) he returned to se the vally and he found them no more there, because they were delyuered out of purgatorie. I do much maruell that all the soules in purgatorie went not thether into
that

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that vally that thei all might haue bene deli-
 uered by that saintes Masses. Ergo there is a
 purgatorye. & what will the lutheranes that de-
 nye purgatorye say here what will they saie?
 Thei that you call lutherans, will sai that you
 be a blynde sorte of superstitious, I will not sai
 ignoraunt Idiots of gods causes, and that you
 haue no faith in Christe, thinkinge that the
 materiall fier, can do that to the soules, that
 onely Christ hath done with his pretious blu-
 od that is to saye to purge them, and perfectly
 to satiffie gods iustice for all the sinnes of the
 beleuers. And they will saye that you deserue
 to be begyled, and mocked by the deuell, that
 leadeth you to think that the soules of the de-
 ad do lament and desire masses, and ye percea-
 ue not that he is the same wicked spirite, the
 which sayneth himself to be the soules of the
 dead, and desireth help, and caryeth aboute
 youre brayne, and maketh you beleue that
 glow wormes be lanternes, The soules of the
 dead go not a solasinge here ad there (as Chri-
 sostome vpon S. Mathew, saith very well) but
 thei abyde in there places apointed vnto thē,
 those soules of the faithfull and godlye abyde
 with

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with Christ, the other abyde in there place lo-
kinge for there finall condemnation.

Euen so I saye of these maner myracles
(thoughe thei weare in dede) that thei be no
ne other but illusions and disceyts of sathan,
for to geue credit to the Masse, and to beinge
to passe that we should not beleue sewerly in
Christe. And god by his iust iudgement doth
suffer these disceyts , because we will not
receaue the knowledg of the troth nor be-
leue the holy gossell. And for this most great
sinne, he will that we shall beleue lyes, and
be deceaued. Nor sewerly we deserue
none other , but to receaue and allow Anti-
christes myracles, as saint paule sayth to the
Thessalonicenses, scing that we will not stand 2. Theß. 2.
to gods worde. The holy scripture and gods
worde ought without any doubt to be in much
more credit with vs, then as many such myra-
cles, the which in dede be all lyes, yea then
as many myracles althoughe they be true, as
can be wrought in the world. The whiche
worde of god doth affirme and say that Christ Mar. 16.
Iesus is in heauen , and that from thence he Luc. 24.
shall come to Iudge the lyuing and dead , and
there

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Act. 3.

there he shall abyde, as peter sayth in the Acts of the Apostels vntill the tyme of the restitution of all thinges, and it maketh vs likewise to vnderstand that the sacramentes be signes, and be not the thinges signified, let vs take heed, and geue credit to these thinges that be cleare and plaine, If we will not be disceaued, and not to the opiniōs and phantasies of mē, which be not founde in the scripture, but be clerely against them:

*the fourthe
reason.*

They make another reason, the which I wold haue sayd nothinge of, because it is already answered, yet for so much as they bringein with the same, certeine examples or similitudes to geue a coloure to their opinion, of the which we haue not yet spoken we will saie of them a few words to the greather and more plentifull clerenes of the truthe. They saye, that god can bringe it to passe, that is to saie, that whole Christ great and thick as he was on the Crosse, should be in the sacramēt, and that he should be whole in euery parte of the same as the soule is whole in the whole bodye, and whole in euery parte of the bodye, and that he should be as man, in many places, in heuen on
earth

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earth vpon all altares, and in euery other place where the sacrament of thanks geuinge is. He can turne one body into another, as shall seme good and lik him, because he is almighty, then he can make that the bread shalbe turned into his bodye, and the wyne into his blud. Seing he could create the world of nothings, he can much easelyer chaunge one thinge into another. They geue eyample of Moyses rodd, the which was turned into a serpent and then the serpent was turned againe into the rod likewise the waters of Egypt were turned into blud.

Concerninge the being of whole Christ in the sacrament, as great and thick, as he is in heauen, they geue the similitude of the heauen which we see, the which being so great, is not withstandinge whole in oure litle eye. Likewise oure whole face, apereth in a glasse that is much lesse then the face is, yea the whole man, is seen in a litle glasse. Concerning the being of whole Christ in euery parte of the sacrament, they gyue the similitude of oure soule, as we haue already sayd the which is whole in the whole and whole in euery parte

d of

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of the body Oure face also is whole in the whole glasse and whole in euery parte of the glasse, after this sorte, that is to saye, that if the glasse should be broken in many partes, oure whole face wold apere in euery one of them. Concerning Christes bodely beinge in many places, that is to say in heauen, on the earth and in euery place where the sacrament is, they geue the similitude of a man the which should haue about him many glasses in euery one of these glasses the forme of a man will apere. Likewise if one speak in the presence of many persons, his voice is but one, and yet it is whole in dyuers mens eares. If nature bringe this to passe, that is to saye, that one thinge may be in dyuers places, much more Christ who is god the maker of nature, can bringe it to passe in his body, that is to saye that first the bread, should be turned into his bodye and the wyne into his bluod, and after, then that it should be whole in the whole hoste and in the cupp, and whole in euery parte of the sacrament, and that it should be in dyuers places, If he can do those thinges, and will doo them, as we vnderstand by the words of
the

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the sacrament, the whiche say, this is my bo-
dye shewing the bread, and this is my bloud
shewing the wyne, then they be done, becau-
se it is written in the psalme **Quæcunq**
uoluit, fecit dominus, All thinges that
the lord wold do he did.

I answer first to the reason it self, and af-
ter I will speake of the similitudes, To the
reason, that is to say if god can do it, therfo-
re he hath done it, I say that it awayleth not,
and it is already answered before in oure sea-
uenth reason that god doth not all that he can
do, as we geue the example of the twelue tho-
usand legions of Aungels the which god if he
wold, could haue sent to help Christ, and yet
he sent them not. God can bringe to passe
that we all maie walke vpon the sea without
shippes as some tyme Christ did, And as it
is written in the booke of wysdom, and yet
he doth it not. Oure question is not whether
god can do it or no, but it is whether god
hath done it or no. Thei sai yes and we saye

d ij no

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no, It belongeth to them to proue that he hath done it and that he doth it a fresh, the which they shall neauer do nor can neauer bringe it to passe by gods word, this is a suer rule. Concerninge that they go aboute to saye, that god had desire to do it, this is not onely false but most false. What reason is this, Christ sayd this is my body shewing the bread, and this is my blud shewing the wyne, therfore he will that the bread should be turned into his body and the wyne into his blud, or at the least that he should be in the sacrament, in such sort as they say? This reason doth not deserue any answer, for so much as Christ by these words, ment not to saye any other but that the bread and the wyne, were a sacramēt and signes of his body and blud and ment not to saye that which they affirme, as before we haue so often declared.

The exāples or similitudes that they bringe furth be not to the purpose, and thei be rather dissimilitudes then otherwise. The example of Moyses rodd turned into the serpent, and after the serpent turned into the rod, and of the waters turned into blud, it is not like, because

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because the serpent, into the which the rodd Note sur=
was turned, was not before, but was newly ma- ther that in
de. Likewise that bluod into the which the turninge of
waters were turned was newlye made, and Moyses rod,
was not before, but Christes body and his blu- of the water
od were and be, before the bread. They put into bluod
certayne turninges against nature, not mar- and such o=
uelous but rather monstrous and imagina- ther myra=
tiue. Let them geue me but one example in cles the sen=
the hole scripture, that god eauer turned one ses did wit=
thinge into another that was before, they nes the cha=
shall not synde it. How dare they then be so unge of the
bold to affirme such a thinge yea that which is thinges,
more, to go aboute to make men beleue it as which hol=
an article of the fayth and yet thei cannot ne- deth not in
ather proue it by gods worde, nor bringe sur- the transub=
th any example, that eauer any lyke thinge stantiation.
was done? The example of the heauen that it
is in oure eye which is litle, is nothinge wor-
the, because the heauē is not really in oure eye
but there is onely the image or the similitude
of the heauen the which similitude is litle, as
the eye, nor it is not vnconuenient that the si-
militude or the Image of a great thinge shuld
be litle, as the Image of Cesar was in the coyne

d iij that

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that was shewed to Christ by the pharisees, the Image of Cesar was in that coyne the which was much lesse then Cesar himself and neuertheles it did represent Cesar who was great and much greater then that Image. & we will say the like of the Image of the man in the glasse the which althoughe that it be much lesse then the man, yet it doth represent the man. This is no great matter, that the Image of a great thinge should be litle, but it should be a great matter that a greater body should be contained in one much lesse as they say of Christ, that great and thick as he was vpon the wood of the crosse, and as presently he is in heauen, he should be whole conteyned in a litle cake. They that geue these examples of heauen and of the thinges that be seen in glasse do not proue that a great bodye is conteyned in a litle as they say of Christ, that he is conteyned in the hoste, but they proue onely the Image or similitude of a great thinge may be whole in a litle thinge, the which we denie not, but if the similitude or image of a great thinge be in a litle thinge, this is because, that
that

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that Image it self also is litle and no greater
then that body wher in it apereth, yea it is les-
se, so that these exāples be not to the purpose.

To the other similitudes I say also that
they auayle not, that of the soule that it sho-
uld be whole in the whole bodye, and whole in
euery parte of the bodye. This is because the
soule seing that it geueth lyfe to all the bodye
as it is playne, must nedes be in euery parte of
the bodye for so much as that seinge it geue-
th lyfe not onely to the whole body, but to e-
uery parte of the same, It is necessarye that it
should be in all the partes, because that if it
were not in any parte, that parte should not
be a lyue, And because that the soule, where so
eauer it is, of necessitye it must be whole the-
re being vndyuidable and not hauing partes
because it is a spirite, there fore it is necessa-
ry, that the soule be whole in the whole, and
whole in euery parte of the body, but Christes
body not being a spirite, and hauinge many
partes beinge longe, brode, and thinke, cannot
be whole in the whole, and whole in euery
parte of the place where he is, and as it is
repugnaunte, to a bodye to be a spirite

¶ iiii so

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So is it repugnant to it to be vndeuydhable in a place. To the other similitude of oure face, the which is whole in the whole and whole in euery parte of the glasse after this sorte, that is to saye, that when the glasse is broken, the Image of the face is in euery peece of the glasse. I say they be deceaued, nor it is not true that one Image is in all those peeces of the glasse, when it is broken, but there be manye Images and so many as there be peeces of the broken glasse, deuyded the one from the other. It is true in dede that they be like, but thei be not the self same as the self same bodye of Christ is in all the peeces, after their Imagination.

To the other two exāples with the which they wold proue, that one thinge may be in many places, I saye to the first, that is to saye, to that which saieth that the Image of one mā may be in diuers glasses, if a man were set aboute with many glasses, for so much as that the Image of the same man shalbe in euery one of those glasses. I say that those Images that shalbe in dyuers glasses shall not be one onely but as many as there shalbe glasses, albeit that they shalbe like, and therfore the
xample

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example awayleth not, It had bene behouefull
if it should haue awayled, that one self Image
and no more should haue bene in dyuers glaf-
ses the which is false. To the last example the
which sayth, that one self voyce is in dyuers
eares, therfore one bodelye thinge may be in
dyuerse places. I answer, that that voyce the
which is heard is one and no mo, but I denye
that the self same is in dyuers eares, yea I sai,
that that which is earde is not in any earc but
is in the eyre next to him that speaketh, It is
true in dede that the similitude of the same voy-
ce is there in their eares that heare, but that si-
militude is not one, but as many as the eares
be that heare, and this is like the thinge that
is seen. As for example, many eies see one fa-
ce, and that face which is seene is no more but
one, neuertheles in dyuers eyes that see the
face, be dyuers Images and that Image that is
in one eie, is not in an other. And so is it of
the voyce, the same is one, but it is not in the
eares. And the Images be dyuers, which do re-
present the voyce that is in the ayre, and it is
behouefull that those Images should be as ma-
ny as the eares be which heare. I haue made

v d this

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this longe talke of these examples, the which peradventure, to some shall seme superfluous yet I desired to do it, for to make the Vnlerned vnderstand that all the examples which they can bringe forth be not to the purpose.

Laste of all we will tell you one obiection that they make, that is to saye, Christ sayd that he wold be with vs untill the end of the world this to be with vs here beneath, is for that he is in the sacrament, and dwelleth with vs, beinge in the churches, Inclosed with in the paxes and litle closetts. O poure and wretched people that will hyde Christe vnder lock and keye as the Iewes did, that thought to kepe him well in the sealed tombe, that he should not be stolen awaye. You haue kept him many hundreth yeres in such sorte shut vpp, that oure predecessoures could not see him, yet at the last (by gods goodnes) he is not onely come a brode, but he hath broken youre shettinges and doth shew his merye and godlye countenance to his, that is to say to them that desire to see him and he hath put you in such feare

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re that you wote not what to do , you wold yet ones againe Imprison him but there is no meane to do it. Do what you will, yea and can apoinct, deuise, gather counsell against him, folow youre foregoers that crucified him, persecute and take his members, euell handell thē, make them rott in prison, as ye haue alre dy made some of them, torment them after sundrye and crewell whayes, and kill them , yet you shall not auaille. But by these meanes you shall make him more shyninge and glorious. It must nedes be o Antichristes that you should lose , stryuinge with him that is kinge of kinges, and lord of lords,

I answer them, that when Christe sayd to his disciples in the name of the whole church I will be with you untill the ende of the worlde, he ment not to saye that he should be with vs in the sacrament, no, but he ment to saye that he wold be with vs, with his help that he would be with vs with his poure and with his spirite, to the entent that the Apostels, and after the Apostels, we should not think whē he ascended into heauen , and as to the bodely person

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presence, for soke the earth that he did forsake both them and vs, or had no more care of vs, as to the helpinge vs. And therfore he sayd I will be with you vntill the end of the world, euen as the sonne although it be bodely in heauen separate from the earth, yet as to the power ad help, ad as to do it good it doth not forsake it, because it geueth it light, it warmeth it, it maketh it springe, it maketh the trees flowre couereth and deckith them with leaues, it maketh them bringe forth frute, it helpeth the generation of beastes, and it is as it were a lyfe, of all the bodyed thinges, So doth Christ notwithstandinge that he is in heauen, much higher the the sonne, yet he doth not therfore forsake vs, but he hath suche care of vs, that he doth help vs, and worketh in vs, with his holie spirite and godly poure, much more noblye ad effectuously, then the sonne doth in all the bodyed thinges, because without him we can doo nothinge but sinne, and he helpeth vs muche more effectuously, then if he were on the earth. And therfor he sayd to his disciples, that it was expedient that he should ascend into heauen, as it is written in Ihon. He
lighteth

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lighteth vs inwardly, he conuerteth vs, teacheth vs, maketh vs stronge, geueth vs sayth, and loue, increaseth both the one and the other, he geueth vs trust and hope in god, he geueth vs ioye and myrth in spirite, he geueth vs patience and euery vertue. And to be shorte he worketh euery good thinge in vs, and fulfilleth euery thinge in all, as it is written to the Ephesians, where he is compared to the head, Eph. 1.22.4 the which powreth in and geueth vertue, strenght and workinge to all the members, accordinge to the beinge of euery one of them. Be hold after what sorte Christs sainge is vnderstand? And they that expounde it of Christs presence in the sacramēt do not vnderstand it, yea I sai that thei do greatly diminish Christs meaning, because they draw doune the hartes of men, the which god and Christ wold, shuld be on hye and lifted vp into heauē. And this is one of the cheifest causes, why Christ Iesus wold ascend into heauen and not any longer be conuersant on earth, to the intent that they should folow the counsell yea commaundement of paule, the which (as before in the eight reason we haue sayd) writinge to the Collos-

Colos.3

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Colloſſiās, ſayeth, If you be riſen againe with
Christ, ſeke the thinges that be a boue, where
” Christ is who ſitteth on the right hād of god
” vnderſtand you the thinges aboue and not the
” earthly thinges. And ſhoſe men do the con-
” trary, for they drawe vs doune alow and to
” the earth, ſainge that Christ in the litle clo-
ſeth and in the litle holes when we ſhould ha-
ue oure conuerſation aboue and in heauen, and
that we might ſaye with paule : Oure con-
uerſation is in heauen from whence we loke
for oure lord Ieſus Christ, who ſhall chaunge
oure wretched bodyes and ſhall make them
lyke to his glorious bodye.

We think, yea we be certayne, that thus
farr we haue playnely proued and ſhewed,
manye wayes that Christ Ieſus is not bodelye
in the ſacrament of thankes geuinge (or the
lords ſupper as paule calleth it) and that there
is muche leſſe made in the ſame anye ſubſtan-
tiall turninge of the bread and the wyne into
his body and bluod. And we haue made it ape-
re, that the opinions whiche affirme ſuch thin-
ges be falſe and erroneous. There remaineth
now in the end to ſee who were the auctoures
of

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of those strainge and phantasticall Imaginations, and wherby they were moued to synde them oute seinge they be withoute all reason and contrarye to Christes mynd, and the whole holy scripture.

I haue not yet heatherto bene hable to know, whan this opinion of the reall and bodily being of Iesus Christe in the sacrament, did beginne. It apereth that aboute the yere of oure lorde 877. or about the tyme of pope Iohn the eight or a litle before, men began to dispute about that matter. Iohn scotus an Englishe man, not he that was called sottell, but another more aunciēt, and very worthy in lerninge, who florished in fraunce vnder Charles surnamed balde, made a boke against this new opinion of the sacrament, whose Iudgement, shortly after, Beringarius of the countrey of Turonne, and deacon of Aunsee, followed, a mā of singular lerninge, and of holy lyfe who dealt all his goods to the poure, and lyued by the labour of his hādes as Platina writeth in the lyfe of Pope Iohn the fiftenth. But one lanfrank of pawia bishop of Canterbery in England, so much preuayled with his auctoritie, with Pope Leo the nynt and

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so much perswaded him, that in the councell of
vercells, he caused the sayd Ihon scotusses bo-
ke and berengarionses opinion who followed
him, to be condemned. And it was ordeined in
that councell that men ought to beleue not o-
nely Christes presence in the sacrament, but
the turning of the bread and the wyne into his
body and blud. And this was as Mat. palme-
rius and Iohn lucidus Samothenus in the amen-
dements of the tymes saye, in the yere of the
lord. 1052. so that it is now iust. 500. yeares
sence this new opinion of the turninge of the
substāces of the bread and the wyne into Chri-
stes bodye and blud was first determined.

Beringarius opinion of the sacrament, the
which was condēned, as lanfrāck setteth it out
in his booke made against him, is this. The sa-
crifice of the church is mad of .2. thinges of the
seeable and of the vnseeable, that is to say of
the sacrament and of the thing of the sacra-
ment. The which thing not withstanding, that
is to say, the body of Christ, if it were before
mens eyes, it should be seeable, but it is lifted
vntill the tymes of the restitutiōs of all thin-
ges vp into heauen, and sitting on the right
hand

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ncell of hand of the father can not be called back from
 Tes bo= heauen, (as thapostell peter wryteth) be
 followed cause that the parson of Christ hath his being
 ined in of god and of man, but the sacrament of the
 e not o= lords table is made of bread and of wyne, the
 nt, but which things consecrated be not turned, but
 into his abyde in their substances hauing lykelynes
 palme- with those things whereof thei be a sacramēt.
 be amen This true and godly opynyon of Beringarius
 e of the the which, as we haue sayd before, is the opi=
 yeares nion of the old church, and is taken out of the
 of the holy scripture, was condemned in the forsa d
 o Chri councell of verselles. And afterward a nother
 ed. tyme in Rome, by pope Nicholas the second,
 nt, the who compelled Beringarius to recant, and
 it out make a beastly and shamefull confession con=
 The sa trary to his own true confession. Beringarius
 of the recantation is put in the decree of consecra=
 ay of tion, the.ij. distinction, capite Ego berin=
 acra= garius, where he confesseth and affirmeth
 e, that that he beleueth with the church of Rome that
 efore the bread and the wyne, which be set on thal=
 lifted tare, be not onely a sacrament, but also they be
 thin= the true body and bluod of our lord Iesus
 right Christ, and that he is not only in the sacramēt,
 hand e but

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This host
was such one
as beleued all
things.

but also in trowth sensually handled with the
prieſtes handes, and is broke in peces and with
the teeth of the faithfull is gnawed in to mor-
ſels. Doo ye think that this was a godly con-
feſſion that they compelled this holy man Be-
ringarius to make, the which confeſſeth that
Chriſt is in deede ſenſibly handeled, that is to
ſay towched, and broken with the prieſtes han-
des, and than after, that he is knawed in to mor-
ſels with the teeth of the ſaythfull? Me thin-
keth that this confeſſion is like vnto that hoſt
of Bachanus that beleued to moch as it is ſaid.

The gloſer of the decree, to whom ſuch a
maner of confeſſion ſemed ſtrange and crewel
ſaw this well ynough, and therfor he ſayth, if
thow dowſt not after a ſafe ſort vnderſtād Be-
ringarius words, thou ſhalt fall into a great-
ter hereſy than that which he had. The maſter
of the ſentences in the fourth, the .xij. diſtin-
ction, myndyng to gloſe the words of the ſa-
me confeſſion, ſayth, that the ſame (to be ſen-
ſibly handeled) may be referred both to thone
and thother, that is to ſay to the body and to
the ſacrament of the body. But the ſame (to
be broken in peces and to be knawed into
morſels

morſe
only,
the te
ſpeak
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morsels, can not be said but of the sacrament only, A good glose that speaketh contrary to the text. This glose hath. ij. faultes. First it speaketh against the auctor, that is to say against the master of the sentences him self, who geweth it, because he will that Christ shuld be in the sacrament, vndyuydably, whole in the whole, and whole in euery part of the sacrament. If it be soo, how can he be touched and handled with the priestes handes? For somoch as that the thing which is handled, is felt with the hādes, and if it be felt, it must nedes be hote or cold, moist or drie, hard or soft, rough or smoth, who did euer touch Christes body syns it ascended into heauen, and dyd euer feele it whether it were whote could or of what qualytie it should be? If the master of the sentences had said that the withcommes of the bread and the wyne be handled with handes, he had sayd true according to his opynion, because that the greatnes of the bread, and the withcommes of it, may be felt with handes, but the withcommes of Christes body can not be felt. Therfor Christes body can not be handled with the priestes handes. Further if

e ij Christes

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Christ's body in the sacrament may be handled with handes, why should it not be seene? It is playne that euery thing that is felt, may also be seene, if it be not a thorow shewer as the ayer is. But who did eauer see Christ in the sacrament? Thother fault of the same glose is, that it speaketh against the text. For the text of beringarius confession, sayth expresly, that not only the sacrament, but Christ's body and blud, be sensibly handled with the priestes handes, be broken and knawed to morsels with the teeth of the faithfull. These wordes cannot haue that sense, that the master of the sentences geueth them, because that the body and the blud, be playnely spoken of, and he sayth in the text, that they be broken, and gnawed into morsels, with the saythfulsteeth.

Further it is not to be thought that they who were present at that confession, did vnderstand the wordes otherwise the according to the open and lettered signification. For so moch as that in confessions men must cheselye speake playnely, and not in such sort as it should be necessary to gyue them gloses and expositions, but thei ought to be opē, and
many=

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manifest, and farr from any doubt. And so
 much the more as they that compelled him to
 make that confession, did wirt it them selues
 as it lyked the. It is sayd that a certen mā cal-
 led Humbertus cardinall of burgony, worded
 or if you will so call it, framed that confessiō,
 O Capernites: This is the honor that thei did
 to Christ, to constraine a poore mā to confes-
 se that Christ, who is immortall, and vsuffera-
 ble, should be sensibly handled, and broken
 with the priestes handes, and chewed and gna-
 ued into morsels, with the teeth of the faith-
 full. Be these the counsels gathered together
 in the holy gost? Let the master of the senten-
 ces, for all that, and as many other glosers as
 be in the world, glose at their pleasure, yet
 thei shall neuer sett the matter well together.
 This thing is to doltish, yea it is a skorning
 both of the sacrament, and of Christ him self.

what the causes should be that haue mo-
 ued the deuysers of these opinyons of Christes
 bodyly presence in the sacrament, and of the
 turning of the bread and the wyne into Chri-
 stes body and blud, to Imagin such things, I
 say, in my Iudgment that they be chesely. ij.

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The first is the ignorance of the maners of speech of the holy scripture, because they were not exercysed in the same, and they did imagine, when Christ sayd this is my body, shewing the bread, And this is my blud shewing the wyne, that such a maner of speech could not be true except that bread and that wyne, were substantially, and beingly, the very body and the very blud of Christ, or at the least, that the one and thother, that is to saie Christes body and blud, were with in the sacramēt. Thei sawe that the words were clere, and on the other side also, that the old doctours many tymes did affirme and call the breade and the wyne, body and blud, they thought that that was the mynd, as well of the same doctor as of the holy scripture, the which thing notwithstanding was neuer so. And thei considered not that the same scripture whan it treateth of sacramēts is wōt to speak after that sort that is to say, to call the sacraments by the name of the things signified, as allredy we haue besortertē tymes told, and that the doctors likwyse follow the same maner of speech, this I think is one cause why thei did so utter it. And to proue this true, whā thei goo about to proue their

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purpose, thei alledge the saings of the doctors
 eucl vnderstād, ād those words of Christ, This
 is my body, shewing the bread, ād this is my
 bluod shewing the wine, as though he had mēt
 to sai that the substāces of the bread ād wyne,
 shuld be turned into his body ād bluod. Not cō
 sidering that Christ speake, as the scripture is
 wont to speak whā it calleth the sacramēts by
 the name of the things signified. And therfor
 thei haue affirmed those their opiniōs to be thi
 gs ptaining to faith, the which eucry one sho
 uld be būd to beleue, as an article of the faith.
 The foresaid lāfrāck in his boke of the sacra
 mēt, the which he wrote against Beringarius
 saith we beleue, saith he, that the earthly snbstā
 ces the which vpon the lordes table be by the
 priestly ministry deuinelie hallowed, by the
 heauēly powr, be vnspeakably, vncōceiuably,
 ād meruelously turned in the veri essens, or bei
 gnes, of the lords body, the formes of the same
 things, and certē other qualyties being reser
 ued. And he saith also, that the iust mā, who ly
 ueth by faith, doth not labor to serchout with
 arguments, and to vnderstād with reson, after
 what sort the bread is made flesh, ād the wy
 ne is turned in to bluod, beingly, the nature of

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the one and the other being changed, because he will rather gyue faith to the beauenly mysteryes, to the intent that hereafter he might come to the rewards of faith, then leauing the fayth to be toyled in vayne, in comprehending those things that cannot be comprehended &c.

Thomas of aquyne in his hymne of the sacramēt of the lords body, ad bluod sayth the lyke, that is to saie, the word flesh, that is to sai, the sonn of god made man, with the word, doth make bread flesh, and the wyne is made Christes bluod, and though the sense doo fayle to establish a pure hart, yet faith only is sufficient. And next after he sayth, let him put to faith as a help, for the fayling of the senses. These.ij. men wold that opinion should be beleued as an article of the faith, but if they haue beleued it, as an article of the faith, ad as their wordes doo affirme, surely they haue slightly and euelsauordly beleued, because that nothing ought to be beleued as an artycle of the faith, except it be found expresssely in the scripture. Let them tell me then, where is the scripture that they alledge? & where is gods word

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word on which they grownd their faith? Should we beleue these doctours that make the articles of the faith without gods word, that bilde their bilding vpon the sand and not vpon the sure rock? The first cause, I say, of such opinions, was the ignorance of the holy scripture. The second cause without comparayson is moch wors than this, And parauenture it shall appeare to some that I am of an euell mynd, thinking so moch euell as I doo of the auctours of such opinions. But if thei will consider the disceightes, the craftes, and the number of abuses that be malytiously committed in the masse, thei will sai surely that I am yet to gentle, that I think not moch wors. & what good cā be thought of the beginning of so great an error, from whens doth procede so many inconueniences and disorders?

The second cause, I say, that I imagine, is this, that is to saie that thei desired to gyue credite to the priuate masse, that is to say to that masse, wher he that saith it onely, taketh the sacrament and doth not deale it to the people. & we must vnderstand that in old tyme, the masse was not said as it is now said, as before

e v we

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we haue noted in the booke of the Anatomy: for so moch as that the masse then was no nother but the ceremony of the lords supp, the which was dealt to the church, and the mynyster did not take it alone as hath bene vsed fro certē hondreth yeares hetherto, against Christes expresse ordynāce ād cōmaundement who sayd whan he did institute the sacrament, that thei should take it and dyuide it amōg thē, and not that one alone should receue it. Thei sawe that this mass was that wych made thē rych ād mighty: It multiplied the churches reuenewes ād in thend it made thē lyue in delytes, as before in the boke of the anatomy in the chapter of the abuses of the masse, we haue sayd. And for to wyne thē credite, and bring to passe that the people should be inclined to thē, and shuld haue deuociō to thē, there could not be found a thing more to the purpose, then to geue men to vnderstand, and make the comō sort beleue that Christ shuld be in the sacramēt, and that there shuld be made a turning of the substances of the bread ād the wyne into his body and bluod and to saie that there be so many myracles, and to make the thing so great and wonderfull.

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derfull. Thei were sure that if the people were persuaded that Christ were not in the sacrament, but that there were only the bread and the wyne, as holy signes, thei wold haue cared littell for it, nor they wold neuer haue beleued that the masse shuld haue so many vertues, as thei haue geuē to vnderstand. And thei shoud not haue had that vnmesurable gaine, ther shuld not haue bene drawen out of that golden well thoes infinite riches. Let euery man that hath reason, and is without affection, consider ad he shal find as much as I sai to be true. This is a sure rule, if the people did not beleue Christ to be in the sacrament, and were not (I meane the people) bewitched with some strange Imagination, that thei wold make lytle count of the masse. The popes that sawe this goodly inuention to be moch for their purpose thei after did, not only with their decrees and cōcels allowe it but they did bynd the Christi an people beleue it, as an article of the faith.

I haue spokē of the first dyuisers of these opinions, what causes I thinck did moue thē to seke owt so strange Imaginations and so farr from the trouth. Of the other, that folowed next after, that is to say of the scholemen,

A SERMONT OF

I doo not sai so. As for example of one Thomas of Aquine of Bonauature, of Egidus Romanus and such lyke as were questionistes without noumber, and haue dysputed endleslie on the master of the sentences and thereby intangled the world.

I think well that the first cause that is to say, the ignorance of the scripture did seduce them to beleue thus, because they did attend more to the wordly knowleges, and to the bookes of phylosophy, then to the holy scripture. But I doo not belcue that any such malyce did moue them, as moued those first inuēters. It is true in deece that a nother ignorance made them to erre, that is to say, that when they sawe that the pope and the counceles had so determined, thei imagined that they were tyed and bound, to beleue all that that thei had appointed and ordeyned to be beleued of all the faithfull. And therfor thei haue affirmed this opiniō as an article of the faith, thinking they should haue bene heretikes if they should haue holden any other wyse. And to proue this true, certen of them, and among the rest, Thomas of argētyne the heremyte, in the
fourth

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fourth, the .xi. distinction, saye that before the
article of the turnkēding was determyned by
the church, It was no heresy to sai the contra-
ry, that is to sai, that the bread and wyne re-
mayne after the consecration. This is that
which deceyued them, the popes auctorytye,
whom they thought was Christes lesitenant,
and that euery thing that the see Apostolyke
and those counceles determyned, was an oracle,
against the which it was not lawfull to spea-
ke, the poore soules not vnderstanding, that
no man is bound in matters perteyning to fai-
th, to beleue cyther pope or counceles, but so
farr as gods word speaketh, from the which if
they swarue, though there should come an
angel from heauen, we should not be bound,
yea I say, we ought not to beleue him, as paul
sayth, writing to the galat. And if we haue
particular reuerence to any counceles, it is be-
cause that in their determinacions, they agree
with the holy scripture, which ought to be the
paterne, ad the rule, to all the mē in the world
And therfor we haue in speccyall worshyp
those .iiij. counceles, that is to say the council
of

Gala. 1.

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of Nece, in the which the error of Arrius was destroyed, the council of Constantinople, gathered together against Eunomius and Macedonius, the first council of Ephesus where Nestorius was iudged and condēned, the council of Calcedon in the which the wickednes of Eutyches and dyostorus, and certen other were reproved, because thei haue not spokē nor determined any further, then is contēined in the holy scriptures. But if that men, (let them be of what so euer knowlege, holynes and auctoritie ye will), shall not bring furth, in gods things, the holy scripture, we ought not to beleue the nor all the whole world together can not make a man to beleue a thing as an article of the faith, except it be conteyned in the holy scripture.

A short re-
berfall.

It is tyme now that we knytp the some of this present sermon in the which this article that is whether Christ be really and bodyly in the sacrament of thanks geuing or no, is largely examyned. And first we haue sene how there be in this article. ij. principall Iudgemēts or opinions. The first saith that Christ in bo-
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dy and in soule, great and thick as he is presently in heauen, is whole in the sacramēt. And this opinion is diuided into ij. For some say that not only Christ is in the sacrament, but that the substance of the bread and wyne be turned into his body and bloud, and that there remaineth no more, eyther bread or wyne, but the only withcōmes of the one and the other. Some other sai that Christ is really in the sacrament but the substances of the bread and wyne remayne, and that there is made no turning in them. And we haue seene the objections where vpon this their fantasy is ground-wrought.

The next we haue put the secōd opiniō the which we hold, and sure beleue is catholis and godly, and it is this, that is to sai, that the substances of the bread, and wyne, doo not only remaine in the sacrament, but Christ is not there bodily presēt of any maner of sort, but as mā he is onelie in heauen, where he sitteth on the right hād of the father frō whence he shall come to iudge the liuinge and the deade, as tharti cle of our faith doth sai. And this opinion we haue proued with many reasons. First by the definition of

The first reason.

a sacra-

A SERMON OF

a sacrament, the which is none other but a signe of an holy thing, and it is not nedefull for to be a sacrament, that Christ should be really as man in the same, and moch lesse that there should be made any substantiall turning of the bread and the wyne. It suffiseth that the bread and the wyne, be there as signes of his body and blud. Then next, seinge that this sacrament was instituted only for remembrance, it suffiseth that it doo bring vs in remembrance of Christs body and blud geue for our raunsoning And it nedeth not to put there the bodily presence of thone, or of thother, for so moch as that the right of no sacrament either in generall or particular requireth thys &c.

**The 2.
reason.**

The 3. reaso. The third, seing the spirituall eating of Christ is only profitable and not the bodyly, If Christ were as man in the sacramēt he should help nothing.

The. 4. re.

The turnekindinge of the bread and wyne into Christes body and blud, cannot stand together with certen playne and manyfest effects, which be sene that is to say, with the norishing

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noryshing, because the sacramēt doth norish
as other bread and wyne doth, and with thin-
genderyng of certen beasts as magots or such
like beastes, the which things cannot be made,
admitting this turnkynding of the bread and
the wyne, in to Christes body and blud.

The fift if any such thing were, god with
out any maner of nede shuld work some, yea
many most stonishfull myracles, such as was
neuer the greater. The fift rea-
son.

The syxt, it should not be necessary that
Christ on the day of iudgement should come
down frō heauen, but that he shuld stepp out
of the sacrament, seing he is here, moch nerer
on earth then in heauen. The syxt rea-
ason.

The seuenth, the opinion of Christs bodyly
presence in the sacrament, dymynisheth the
truth of his body, and maketh it phantasticall
yea nothingeth it. The seuenth
reason.

The eyght, The sursum corda which
is song in the masse, geueth to vnderstand that
in old tyme Christs bodyly presence in the sa-
crament was not beleued. The eyght
reason.

The nynt, If for because Christ sayd this
is my body, shewing the bread, and thit is my
reason.

f blud

A SERMON OF

bluod shewing the wyne, the bread and the wyne shuld be turned into his body and bluod or els that the body and bluod shuld be there present, seing there be many other speeches in the scripture like vnto this, it shuld be behoue full that the lyke shuld be done in all those, from whens wold folow many inconueniences.

The tenth
reason.

1. Chor. 10.

The tenth, seing that Christes flesh can not be eaten, nor his bluod droken, but after. ij. sortes, that is to say, spiritually by fayth, and sacramentally. And this may be done without the bodyly presence, as the auncients did eate and drink him before that he toke mans fleshe as paul saith wryting to the Chorynthyes there is therfor no necessytie to affirme that bodyly presence in the sacrament.

Then further although that we shuld bringe forth no reason for vs, it belongeth not to vs to proue our negative, but it belongeth to them that affirme such a being there, to proue their affirmatiue, the which thei did neuer, nor can not doo by any saing of the scripture. Doe haue after also, made appeare that our opinion is of thold church and chesely, Augustines. And we haue answered to the obiections
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of the contrary opinion, making it apparant, that, they be vneffectuall, vnpithye, and weak to proue their purpose, declaring the maners of speech that the scripture vseth when it treateth of the sacraments. In the end, we haue added from when the false Imaginatiō of that maner error is proceded. And we haue bene long in treating of this article, and we haue made many moo wordes than we thought, and haue repeated the self things often, and haue somthing exceded the measure of a sermon, for the which thing the readers shall haue me excused. We haue cōsidered first that the thing was most wayghty, and worthy to be well expressed, the which could not be done with few wordes. Then further also, the error was so cōfirmed and after such sort rooted in the myn des of the people, that it could not be pluckt vp nor rooted out, without (as it is comonly said) moch digging, and deluving. And therfor it was necessary for vs to be long, and para- uenture somthing tedious to the lerned, neuer theles this labor is chesely taken for the vnler ned. Well, it suffiseth that this our purpose was vpright and that we toke not vpō vs this

A SERMON OF
entreprise for no nother end , but for gods
honor, and for the loue, and defence, of the
truth. And last of all to doo good and help to
the simple Christians, who haue bene so long
tyme drowned in so great an error, and decei
ued by the suttle and wicked Antichrist: & whō
let vs all praye vnto god with a good hart ad
continually , that he will so roote out, and
plucck vp (or to speak better) destroie (sauing
all wayes not withstanding the men to whō we
desire all good) I sai, euen destroie as the lytle
stone did that great Image which Nabucho=
donosor sawe, in his dreame, that is to sai, that
he will make him vtterly vanysh away, and
be come nothing, to the entent, that gods finall
ad perfite kingdome mai come thorow Christ
Iesus his son our lord and redemer, to
whō be honor and glory world
without ende

Amen.

F I N I S.

Faul
and cor
lease. A

Lea. 2.

Lea. 4.

ly. 1. eh

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Hollis

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35: b. l

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r: hoc

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ly. 25

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17. for

r: bel

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88. a

Faults escaped in the printing
and corrected after this sort. Take lea. for the
leaſe. A for the firſt ſide. B for the ſecōde ſide.

Ly. for the lyne: R for read.

Lea. 2. b. ly. 8. headolugnes. r headlongnes.
Lea. 4. a. ly. 21 opinious. r. opinions. lea. 6. b.
ly. 1. ehyrch r. church. lea. 9. b. ly. 18. ſtrſt
firſt. Lea. 12: b: ly: 1: euy. r: any. lea: 11 b. ly. 20
Hollis: r. holies lea: 21: a: ly: 2. vpistle: r: epistle
6. ly. 13: ſoruant: r: ſeruant. lea. 25: b: ly. 13
and the blud: r: and the winne the bluod: lea:
35: b. ly. 20 glorioſ: r. gloriousnes. lea 36: a ly:
11. tedyoſnes: r. tediousnes: lea: 40: b. ly. 8. ho:
r: hoc. lea: 42: a. ly: 26. poinctt. r: poinct. b. ly.
20. cōſecrationi, r. conſecration. lea: 49: a. ly.
24. ony: r: any. lea. 54: b. ly: 16. wat. r. was.
lea. 60. a. ly. 8: mades. r. made. and for Cōſecra
uyon. r. cōſecration, lea. 65: a: ly. 16. no: r. not
ly. 25. ſuperſtitos. r. ſuperſtitious: Lea. 67. a
ly. 18. tho. r. to. lea. 68: a li. & thert. r. there. l.
17. fom: r: from .lea. 74. a. ly. 16 byleuers
r: beleuers, and all waies after. lea. 72: a. ly. 10
he fore. r. before. lea. 77: a: li. 19. candache. r
candace: lea. 81. b. ly: 26. crimin: crimine. lea.
88. a. ly: 21: offied: r: offered. lea: 94: b: ly. 12.

f iij paſſion

passion.r: passion. lea. 111. b. 21. except. r: ex-
cept: lea: 115: a: li: 1: song: r: sounge. ly. 2. rong
r: rounge. lea: a: li. 2. misfortune: r. misfortune
lea. 118: b: ly. 11. apostos. r. apostles.

Lea. 120. ly. r. super. r. supper. lea. 121. b. ly. 22
Now he be: r: Now. he. lea. 122: a: ly: 19: para-
uentur. r. perauenture. le. 124. a: li. 12. thes. r.
those. lea: 125: b: ly. 13. the chese greatest myste-
ry: r: the cheefe mystery. lea. 126. a. li. 15. the
lawe. (I speake: r: the lawe. Nor there is no sinn
but that is against gods lawe. but gods law.
(I speake. lea. 126. b. ly. 7. haue heuier sinnes.
than: r: haue heuier sinnes, then manslaugh-
ter, then. lea: 127: a: li. 5. idolatros: r: idola-
trous. li. 9. thcik: r: thicke. li: 13. in them: r: in it
lea. 127: b: ly: 8: benefice: r: benefite. lea: 128.
a. ly: 18: ame: r. same.

Lea. 131. a. li. 19. saint or saintes. r: saint or
sainctess. ly. 20: S. loreto: r: loreto. b: ly. 6: sa-
y here? will. r. say here? be these idolatreis,
how can thei de they it? will.

Lea. 131. b. ly. 9: Hiperdulia: r: Hyperdulia
lea: 137: a: li. 5. wis. r. with. lea. 138. a. li. 13: fo-
low done a nother: r: folowed one an other. lea
156: a: li. 22. and, and, r. and. lea. 174. b. ly: 19.

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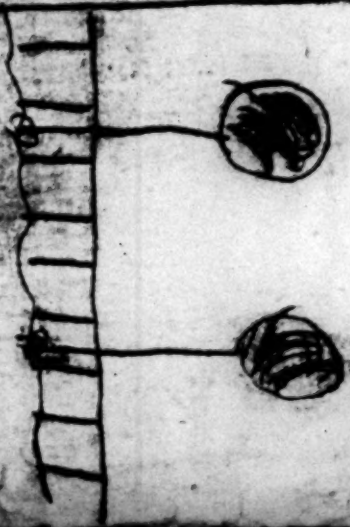
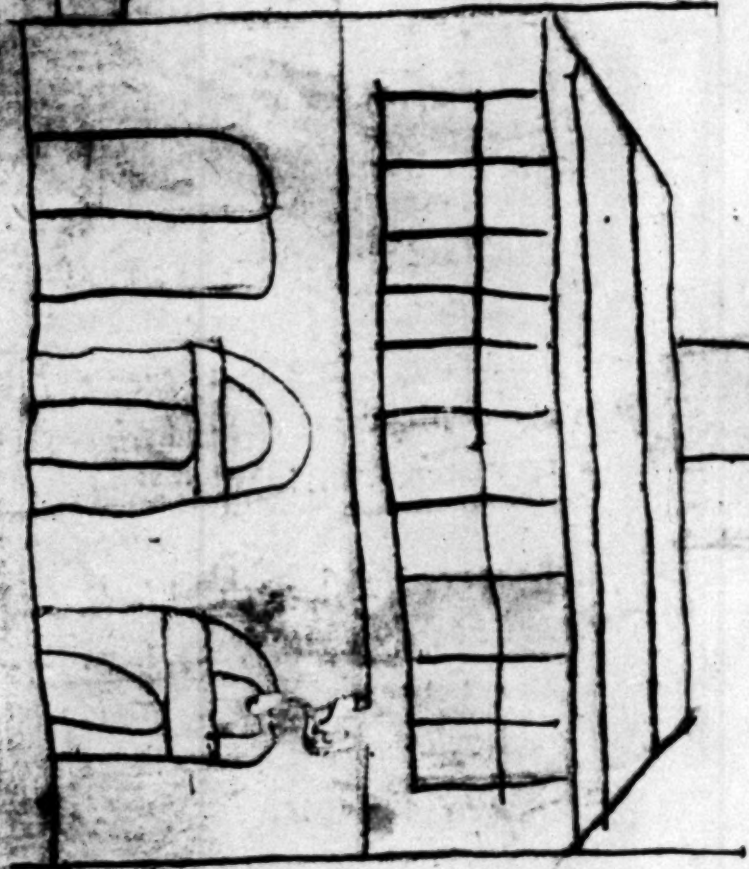
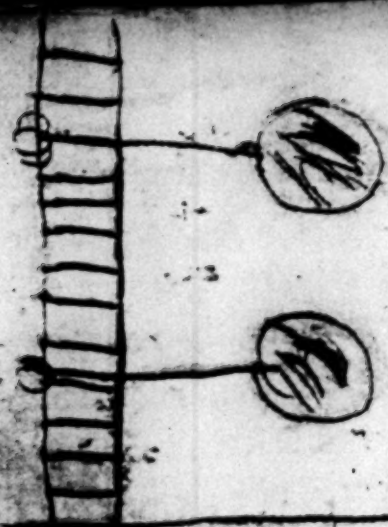
mas:r:masse.lea.177.a.li.7.couered with.r.
couered, wear couered with.b.ly.1.crafft. r.
craft.and lykewise in other places.lea. 178:
a.li.14. eschew. r.issue.and generally read for
off,of:for thos those. for thes these:for couerid
couered, and for such other in vid,read cōmely
ved.and often for ans or ens read ance,or ence
as for importans,read importance,and for re=
uerens,reuerence,and often for or,read our,as
for sauior,read sauiour. and for byleuers all=
ways beleuers.and commenly for os, read ous
or ose as the word geueth,as for gratios read
gratious,and for purpos read purpose.

Lea.180.a.l.8.yoie.r.ioy.182.b.ly.15.trewe. faults in the
read truc,and 185.b.li.9.who euer.read who= sermom.
foeuer.186.a.li.15.rēmembrans.read remem=
braunce and after.

187.a.ly.18.substans read substance.188.b.li.
5.body lither.read bodyly there.192.a.li.7.
dewe read.due.193.a.il.3.eu^{er}last^{ing}: read.
euerlasting.193.b.li.17.be bel^{ow}eth, read belc=
ueth.194.b.li.15.seane read seene.196.b.l.14
blode.r.blud.199.b.l.3.satisfing:r:satisfing
205.a.l.25.whē should.r. when thei should.
222.b. l.1.turne read.turned. and 228.a.li.
4.beinge.r.bringc 225.b.li.5.shose.r.those.

F I N I S.

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